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AUTHOR CONVERTS JEWS
(PAGE 3)

CANADA JEWS PROTEST AGAINST MOROCCO PERSECUTION OF REMAINING 250.000 JEWS

Toronto Jews Are Called To Aid

M. TANENBAUM MAKES APPEAL

MAX TANENBAUM, 1961 Toronto United Jewish Appeal campaign chairman, announced that Charles H. Jordan, Director-General of the American Joint Distribution Committee's overseas operation, will be the guest of honour at a Campaign Leadership Dinner to be held on Monday, January 30.

In making his announcement Mr. Tanenbaum stressed the importance of alerting Canadian and American Jews to the need for a determined effort to build stronger, more integrated Jewish communities. He went on to remind them that the many welfare services supported primarily by UJA funds, such as family and vocational services to immigrants and the operation of the Canadian Jewish Congress, are of inestimable value in building stronger Jewish communal life.

Director-General, Mr. Jordan is responsible for the JDC's vast overseas welfare program which brings relief in the form of medical and rehabilitation services to hundreds of thousands of needy Jews in Europe, Asia, Africa and Israel. Funds for the implementation of the Joint Distribution Committee's relief, rehabilitation and reconstruction activities are provided by the United Jewish Appeal.

This meeting will bring together all levels of leadership from the campaign cabinet to the sub-divisional chairmen and co-chairmen. A leadership group comprised of Nat Hennick, Harry Sherkin, Ben Winbaum, Manny Grossman and Alfie Freeman, have pledged their full support to the campaign chairman in order to make this a well-attended meeting and start the campaign with a top-notch organization.

(MORE UJA NEWS ON PAGE 5)

CHARLES H. JORDAN

CLOSE UAR-BRITAIN RELATIONS

(JCNS) — Britain and the United Arab Republic exchanged names of their respective proposed ambassadors, and agreement of both Governments was expected soon.

This conclusion to prolonged negotiations is a relief to the British Foreign Office which has all along wanted full diplomatic relations restored with Egypt. It is also somewhat of a triumph for President Nasser who has obtained almost all his demands, and is to have as British Ambassador a man who has a pro-Arab reputation throughout the Middle East — Mr. Harold Beeley, now Deputy Delegate to the United Nations.

Mr. Beeley, who will be knighted on taking up his new post, first became well known in connection with British Middle East policy when he was seconded by the Foreign Office to be Secretary of the Anglo-Amercian Committee of Inquiry on Palestine.

CONSIDERED IMPORTANT

He was Under-Secretary at the Foreign Office in charge of the Middle East section at the time of the Suez crisis. There is a story current in Cairo that he then absented himself from his desk for a fortnight till the operation was over and British forces were withdrawn, as a gesture of protest against Sir Anthony Eden's policy.

Mr. Beeley's appointment is an indication of the importance the British Government attaches to restoring good relations with the U.A.R., at least, to what they were before the internationalisation of the Suez Canal by President Nasser.

The Egyptian Ambassador to London will probably be Mohammed El Konny, now Ambassador in Moscow.

The U.A.R. according to the agreement reached with Britain, will open consulates in Liverpool, Manchester, Hong Kong, Freetown, and Singapore, and is expected to do so also in Kuwait shortly. Requests for consulates in East Africa and Aden will be considered after Mr. Beeley goes to Cairo. Britain will open Consulates in Damascus and Alexandria.

HASIDIM PHONE B. G. AT MIDNIGHT

TEL AVIV, (JCNS) — A group of Hasidim phoned Mr. Ben-Gurion's home at midnight and demanded an immediate interview with the Premier. They said they could not explain the reasons for the urgency over the 'phone and the Prime Minister agreed to receive them.

When the Hasidim arrived, their leader, the brother of the Sadigurer Rebbe — who died a few weeks ago — fell on the ground and with hands raised to heaven cried 'You built Israel, you must save her now from destruction. You must put an end to the "Lavon Affair".

Mr. Ben Gurion greatly astonished and very moved replied "I did not build Israel and I shall not give a hand in her destruction. More than 36 "zaddikim" built the country. Have faith in God that he will protect Israel from destruction."

After a few minutes talk with Mr. Ben-Gurion the Hasidim left, with strengthened faith that the "Lavon Affair" does not mean the end of Israel.

MOROCCO JEWS IN FRANCE

Paris, (JCNS) — Eighty-two clandestine Jewish emigrants from Morocco have arrived in Marseilles. They are expected to fly to Israel before the end of the week.

The emigrants have generally refused to answer questions put to them by reporters who visited the camp. Their invariable reply was: "We cannot tell you how we left Morocco. We have left behind us relatives and friends who might use the same stratagem to leave the country".

MOROCCAN LIFE INTOLERABLE

Life in Morocco, they all said, had become intolerable.

But one school teacher from Casablanca, was more voluble. "Last summer", he told a French reporter, "I spent my holidays in France. On my return, I was arrested and submitted to all sorts of pressures: the police wanted absolutely to make me confess that I had, in fact, been in Israel. In spite of my denials, they kept me at their disposal for several months. What was more painful to me was the attitude of my Moslem pupils, who had lost all respect for me. They jeered at me, and wrote antisemitic remarks on the blackboard whenever I had my back turned. I could not go on living in such an atmosphere. So I decided to leave the country finally for Israel".

Discover Method For Use Of Sea Water

JERUSALEM, — Of all the efforts in Israel to find new supplies of water, nothing has taken so strong a hold on the public fancy as an imaginative plan to tap the ocean.

Since the beginning of last March an odd-looking experimental plant, tucked away deep in a cliff on the Mediterranean coast of Israel, has been drawing water from the sea and producing fresh, cool, drinkable water.

The basic idea behind this project is not new. It occurred to the inventor—a pious, suspicious, cantakerous immigrant from Russia named Alexander Zarchin — in 1931 while he was listening to a lecture by Soviet explorer who had just returned from the North Pole.

"Where did you get your drinking water?" the inventor asked.

"I melted the ice, of course," the explorer replied

Ice Yields Fresh Water

The simple fact that sea water yields fresh water in the ice that is frosen from it inspired Mr. Zarchin to invent a way of doing the same thing artificially.

Three years ago, after having been returned away many times, he persuaded the Israeli Government to help him build a pilot plant.

The Government was eventually so interested in the invention that it enlisted a United States company, the Fairbanks Whitney Corporation, as a parter to set up a commercial desalination plant in Israel and to manufacture others for sale throughout the world.

Fairbanks, Morse & Co., a manufacturing subsidiary of Fairbanks Whitney, has just completed the first of four production units. When installed, the units will have a total capacity of 500.000 gallons a day.

U. S. ZIONIST LEADERS OPPOSE DR. PRINZ

NEW YORK, (JCNS) — American Zionist leaders sharply rejected Rabbi Dr. Joachim Prinz's call for the dissolution of the Zionist Movement and its merger into a world body dedicated to the unity of the Jewish people.

Rabbi Dr. Irving Miller, head of the American Zionist Council said he was "astonished" that Dr. Prinz should propose the end of Zionism in order to preserve Jewish life. "Zionism is here to stay", emphasised Rabbi Miller, "and any new organisation would be subjected to the same enemies Zionism has today."

This was also conclusion of many other Zionist and non-Zionist leaders. Mr. Label A. Katz, president of non-Zionist B'nai Brith dissented from Dr. Prinz's call. He said that "Zionism is still making an important contribution to Jewish life everywhere. I think it is ill conceived, ill considered and ill timed for anyone to advocate the dissolution of Zionist organisations." Mr. Max Bressler, president of the Zionist Organisation of America, declared that the establishment of Israel was just one of the many goals of Zionism. It was never envisaged as its only task. Zionism has a major role ahead to play: to secure the survival of the Jewish people and to further Hebrew education and culture.

NEW CJC PRESIDENT

MEYER W. GASNER

NKRUMAH APOLOGIZES

TEL AVIV, (JCNS) — Dr. Nkruma, the Ghanaian President, emphasised to Moshe Bitan, the Israel Ambassador in Accra, that he still favours friendly relations with Israel, when the latter called on him to ask for an explanation to Ghana's support of the anti-Israel resolution passed at the Casablanca conference.

Mr. Bitan has been instructed by the Israel Foreign Ministry to seek explanation at the highest level for this move. Dr. Nkrumah promised to give a full explanation within a few days.

Mr. Maurice Fisher, the Deputy Director-General of the Israel Foreign Ministry has been sent to Mali in order to meet President Mobido Keita and question him about his support of this resolution.

BRONFMAN IN DRAMATIC APPEAL; GASNER HEADS ONTARIO CJC

Hamilton, Ont. (CJN) — "Jews all over the world cannot help but feel shocked at the recent disaster in which 42 Moroccan Jews — men, women and children — lost their lives while endeavouring to leave Morocco in order to escape the recent restrictive policy the Moroccan Government has adopted toward its Jewish citizens," Samuel Bronfman, National President, Canadian Jewish Congress, declared Sunday night in an address at the 18th Regional Conference of Canadian Jewish Congress in Hamilton.

GREATEST ASSEMBLY

Mr. Bronfman also presented to the closing session the new president of the Central Region of the Canadian Jewish Congress, Mr. Meyer W. Gasner. Mr. Bronfman thanked the outgoing president, Dr. Jacob Finkelman and a former president, Toronto's veteran Jewish leader, J. Irving Oelbaum.

(The 18th Conference of the Central Region, from Saturday night till Sunday night, at Hamilton's Jewish Community Centre had the best attendance in the history of Ontario Jewry. A full report of this historic gathering will appear in the next issue of The Canadian Jewish News).

250,000 JEWS IN PERIL

"Morocco," Mr. Bronfman said, "no longer permits her 250,000 Jewish subjects the basic human rights of freedom of movement and emigration. This policy, similar to that of the United Arab Republic, is in direct contravention of the United Nations Universal Declaration of Human Rights which Morocco recognized upon admittance to the United Nations.

"It is our hope that the Government of Canada, together with the governments of the free world, will do everything in its power to urge the Government of Morocco to restore these fundamental human rights presently denied to Moroccan Jewry and, thereby, redress this shocking injustice."

TUNISIA FOR ISRAEL

London, (CJN) — —Reports from Tunis, capital of Tunisia, indicate that Tunisian-Moroccan relations are continuing to deteriorate despite the ethnic, religious and geographic ties that, in theory, make the two Arab countries "brother nations."

The breach is widening because of contrasting Tunisian and Moroccan policies on Jewish emigration to Israel and their generally divergent paths in foreign affairs.

Tunisia, with progressive and democratic internal institutions, has been following a pro-Western foreign policy.

Morocco, while still a monarchy, is pursuing a curiously radical flirtation with the Communist world and with the extreme African nationalists. The Soviet Union went to Morocco's aid in the Mauritania dispute by vetoing Tunisia's proposal to admit the new state to the United Nations.

EPITHETS AGAINST BOURGUIBA

New indication of the growing antagonism have arisen in personal attacks on President Habib Bourguiba broadcast by the Moroccan state radio.

The latest of these broadcasts — under the heading "Voice of Mauritania" — have provoked a strong reaction in the Tunisian press because of the insulting language used toward President Bourguiba.

The broadcasts have used such epithets as "traitor" and "coward" and have asserted that the Tunisian leader "sold out to France, Zionism and American imperialism."

JEWISH EMIGRATION ISSUE

Tunisian newspaper Afrique-Action, published an article on Sunday comparing Moroccan and Tunisian policies on emigration of Jews to Israel. The article recalled the disaster of Jan. 10 when a ship carrying clandestine Jewish emigrants out of Tangier, Morocco, sank with all aboard.

The newspaper condemned what it termed the Zionist attempt at "in-gathering." However, in comparing the Moroccan policy with that of Tunisia, where emigration is free, the article called it "a grave error" to "force" Jews to remain in a country.

Another difference between Tunisia and Morocco exists in their relations with the Arab League. While Morocco is an enthusiastic adherent of the League, Tunisia withdrew her representative almost immediately after joining the group in 1957. The chief reason for the withdrawal was that Tunisia charged Cairo with having fostered subversion in Tunisia.

Premier Abdul Karium Kassim of Iraq has just sent a message to President Bourguiba urging him to send a representative to a meeting of the Arab League foreign ministers in Baghdad Jan. 30. But it appears unlikely that Mr. Bourguiba will agree to do so.

BOURGUIBA VEXED

President Bourguiba is reported outraged at the Moroccan government for the tragedy involving Moroccan Jews who were forced to flee the country illegally and drowned, on January tenth. The captain of the ship that sank off Alhucemas Bay with the loss of forty-three Jews who sought to reach Israel was questioned by Moroccan authorities.

Captain Reinaldo disclaimed any knowledge about the nationality of his passengers. He confirmed that the Price left the seacoast town of Melilla with Gibraltar her destination.

TRANSFER REPORTED PLANNED

The vessel was scheduled to reach Gibraltar. However, Moroccan officials contended that in Gibraltar the passengers were to have been transferred to a ship sailing for Israel.

When the Price was forty miles west of Melilla she ran into a storm. She was driven onto the rocks at Cape Moro Nuevo and the ship's prow was split.

Rescue vessels and a plane from Gibraltar searched for the wreckage. After the plane sighted bodies floating ten miles east of Alhucemas, fishing boats picked up twenty-one of the drowned.

'ZIONISTS' ASSAILED

Moroccan authorities charged that "a Zionist organization with headquarters in Gibraltar" had arranged for the sailing of forty-three Moroccan Jews without exit visas from the Spanish Presidio port of Melilla.

The Maghreb (North Africa) Arab Press Agency, which is close to the Moroccan Government, claims that "the veil is now lifted on Zionist action in Morocco and emigration to Israel."

The agency charged that Zionist groups, under the cover of humanitarian, cultural or social work, were organizing the clandestine emigration of Moroccan Jews.

The tragedy has spotlighted the problem of emigration to Israel from Morocco. Ever since Morocco's independence in 1956, the Government has opposed Jewish emigration to Israel on the ground that Jews had full rights and duties in Morocco.

Commentary • By M. J. Nurenberger

MOVING TOWARDS PEACE

No question about it! President Kennedy has impressed the world with his determination in the quest for peace. Will he succeed where Eisenhower failed?

* * *

Lu Chi, the ancient Chinese poet, defined the art of poetry as that of "struggling with the non-Being to force it to yield Being".

A similar thought had been expressed by our own Rabbi Mendel of Kotzk: "When one cannot cross the bridge — and he has to cross it — he MUST cross it."

In both cases, it is the purest definition of the artist's role prior to creation: to make something out of nothing; to fill a vacuum; to defy all odds along the road towards fulfillment. In Genesis the role of the Creator is being dramatically described as that of building a world midst chaos.

* * *

No one in history learned the difficult art of swimming mid-stream as have the Jews. The question, however, remains: is there a limitation, a border line where one should stop if he is determined to change NON-BEING into BEING? And who tells whom where to draw the line?

We are now confronted with the most challenging task mankind has ever faced in recorded history. We feel that it is up to US to prevent a war which could completely destroy all that we built for thousands of years. Little, helpless MAN is as confused as is the famous hero of Franz Kafka's "Trial". He is being tried by judges whom he cannot comprehend. He even misunderstands THE LAW. What is THE LAW? Is it survival — or is it annihilation.

A famous British newspaper, discussing very concretely and factually the prospect for disarmament in 1961, says:

"...NOTHING HAS BEEN DONE TO STOP THE SPREAD OF NUCLEAR WEAPONS, TO PROHIBIT THE USE OF OUTER SPACE FOR MILITARY PURPOSES OR TO DIMINISH THE RISK OF ACCIDENTAL WAR."

The last sentence most fittingly points towards the danger: accidental war. How can we prevent it?

* * *

Last week I listened to Eisenhower's pessimistic farewell address. The former President stressed the fact that we face the threat of just such an accidental war. Kafka's little hero will be the one to pay for it. Should he remain at the gate—as in another of Kafka's stories — fearful of entering the Realm of the Mighty or should he crash the gate? For THIS is his destiny!

* * *

Kennedy seems to be ready for this rendezvous with destiny.

SOVIET KNEW ABOUT ATOM

TEL AVIV — (JCNS) According to Press reports yesterday, the Negev nuclear reactor was photographed by American U-2 planes, about two months ago.

The Russians also, apparently, knew of the reactor. A Beersheba doctor, who took part in a scientific congress in Moscow six months ago, said he was asked at the Russian consulate in Tel Aviv when he went to get his visa:

'Do you still have so many French experts working in Dimona?'

Dimona is the townlet in the Negev, 25 miles south-east of Beersheba, next to which the new reactor is being built.

EDITORIAL — Canadian Jewish News 27-1-61

MEYER W. GASNER --- ONTARIO'S CJC PRESIDENT

When Samuel Bronfman, Canada's first Jewish citizen, introduced the new chairman of the Canadian Jewish Congress, Central Region, to the closing session of the 18th Conference, he stated, i.e., "The Central Region has always had leaders of which Canadian Jewry is proud." The national president referred to the two former heads of the Region present at the Conference: Prof. Jacob Finkelman and J. Irving Oelbaum.

Mr. Bronfman did not exaggerate in his praise of the leadership of Ontario Jewry. Mr. Gasner, the incoming president, has the background, experience and spirit of dedication which makes him a born leader of our people. A native-born New Yorker, Canadian by choice, Mr. Gasner received both a Jewish and secular training, which qualifies him for his new post. He studied at the Yeshiva Yitzhak Elchanan, forerunner of the present Yeshiva University. He also received his general education in New York. From his earliest youth, he was active in the promotion of Jewish interests, both in secular and religious fields.

A traditional, observant Jew, a dedicated militant Zionist with definite opinions on the issues confronting present-day Jewry, he is at the same time the most tolerant of men. While firm in what he thinks is right, he simultaneously respects the views of those who differ from him. His first consideration is unity of the Jewish people — not a sterile unity which stems from inactivity, but a unity of purpose which rallies men of different backgrounds and various beliefs and molds them into one community, united in the pursuit of the paramount objective while disregarding the minor points of differences.

Hence we salute the new leader of Ontario Jewry, Meyer W. Gasner. We congratulate the community for having chosen him. We predict that he will write a new, glorious chapter in the annals of our Province.

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FIRST RIFT IN ARAB WORLD

President Bourguiba of Tunisia is the first Arab statesman to protest against the revolting anti-Jewish policy of the Moroccan government. It is a good omen to know that the Tunisian press, for the first time, in recent history of Arab-Jewish relations, has courageously condemned Rabat for forcing its Jewish citizens to remain in a country which treats them as step-children. It bids well for the future.

CURIOUS DUTCH INITIATIVE

The problem of the small community in Europe has been the source of endless concern. The younger generation has far less opportunity of mixing in Jewish circles of its own age group than in the larger Jewish concentrations, and still less of finding a Jewish marriage partner.

The community in Holland is to be congratulated on its practical initiative in dealing with this problem.

The communal and rabbinical authorities organised an annual week-end gathering for the unmarried, with the express purpose of bringing together men and women who have not been able to find a Jewish marriage partner of suitable age, background accomplishments, or other qualities in their own small community.

The success of their first endeavour last year has encouraged them to repeat the performance this year, and it is well on its way to becoming an annual event.

In addition to a host of variegated activities, the "get together" included a ball, which in all Western societies has become a traditional venue for meeting between the sexes. Though some have denounced mixed dancing as one of the most grievous sins, the Dutch community has evidently decided that mixed dancing is preferable to mixed marriage.

Their experience is worth studying by the bodies in this country which have debated at length the problems of the scattered communities so far with negligible practical result.

THE "AFRICAN SUMMIT"

The anti-Israel resolution taken at the so-called "African Summit" meeting in Casablanca naturally came as something of a shock to many who have been cheered by Israel's success in winning the friendship of emergent Afro-Asian nations, but it should be seen in proper perspective and not be taken too tragically.

Mooted by a group of "Positive neutralist" Afro-Arab leaders as a counter-blast to the Brazzaville Conference of moderate African States, the "Summit" was attended by only a minority of independent African States, and it failed to reach agreement on the main items of the agenda.

In the bargaining which took place over the final communique, the three African participants agreed to accept a rebuke against Israel proposed by Nasser in exchange for his agreement to accept less than immediate withdrawl by the countries concerned of troops maintained in the Congo under U.N. command.

This, of course, showed lack of consistency, principle, and gratitude on the part of the African Governments which are in receipt of moral and material assistance from Israel. If Israel is "an instrument of imperialism and neo-colonialism" as the resolution claims, then Ghana and Mali are surely sinning in accepting Israeli aid. But then, the States in question, and other Afro-Asians which maintain cordial relations with Israel, have supported similar anti-Israel resolutions at previous conferences.

Israelis can console themselves with the fact that on the whole their aid has earned for better political returns than most giver States have achieved, and that even the three backsliders at Casablanca might conceivably have gone a good deal further with Nasser had it not been for the good will Israel has succeeded in building up there.

Jnr. Border Canadian Jewish News 27-1-61

THE NORTH-AMERICAN YOUTH AND NAZISM

One of the most perplexing problems on the North American scene is Nazism as the young see it. This problem was discussed last week at the B'nai B'rith Convention in New York.

From this discussion some aspects of this problem became clearer. Some interesting observations follow:

● The principal image of Nazi Germany held by American youth is that of a nation which adhered to a "master race" theory and persecuted Jews, according to Benjamin R. Epstein, national director of the Anti-Defamation League "This is in sharp contrast to what present - day German youth thinks of the Hitler period. "German studies reveal that the image German youth has of the Nazi era is that of 'auto-bahns, anti-Communism, and an end to unemployment."

Another speaker, Samuel Dalsimer, said, however, that American youth's knowledge of the Hitler era comes from the press, film and television than from school textbooks. "Those who do learn of the Nazi era at school derive more information from their teachers' discussions than from their books which generally give inadequate treatment to the Hitler years."

The statements of the two men were based on a preliminary analysis of a nation-wide poll of the opinions of high school students conducted by the Anti-Defamation League in 27 cities of 21 American states. The data came from a questionnaire distributed among boys and girls in the ninth to twelth grades. It was prepared by Dr. John Galtung, Norwegian sociologist, at Columbia University.

Mr. Dalsimer added that too many American youths "still do not comprehend the lessons of Nazism -- a minority large enough to account for their participation in last year's epidemic of swastika desecrations." The study was undertaken to probe the reasons for youth's involvement in the desecrations.

● Chancellor John R. Everett of the New York Municipal College System told the group that keeping students "totally involved in being human" while maintaining "our rapid rate of knowledge accumulation" is one of the crucial challenges of the twentieth century.

He asserted that the acquisition of knowledge alone is not the purpose of education. The real purpose is personal growth, he said. "The anxieties of our time are due to the fact that most of us have been subjected to a training program rather than a rich and varied educational experience."

"One of the crucial challenges of the twentieth century is found in the tricky business of keeping our rapid rate of knowledge accumulation while at the same time getting our students meaningfully and totally involved in being human," he declared. "The great task before us is to so arrange our educational affairs that we can produce responsible human beings."

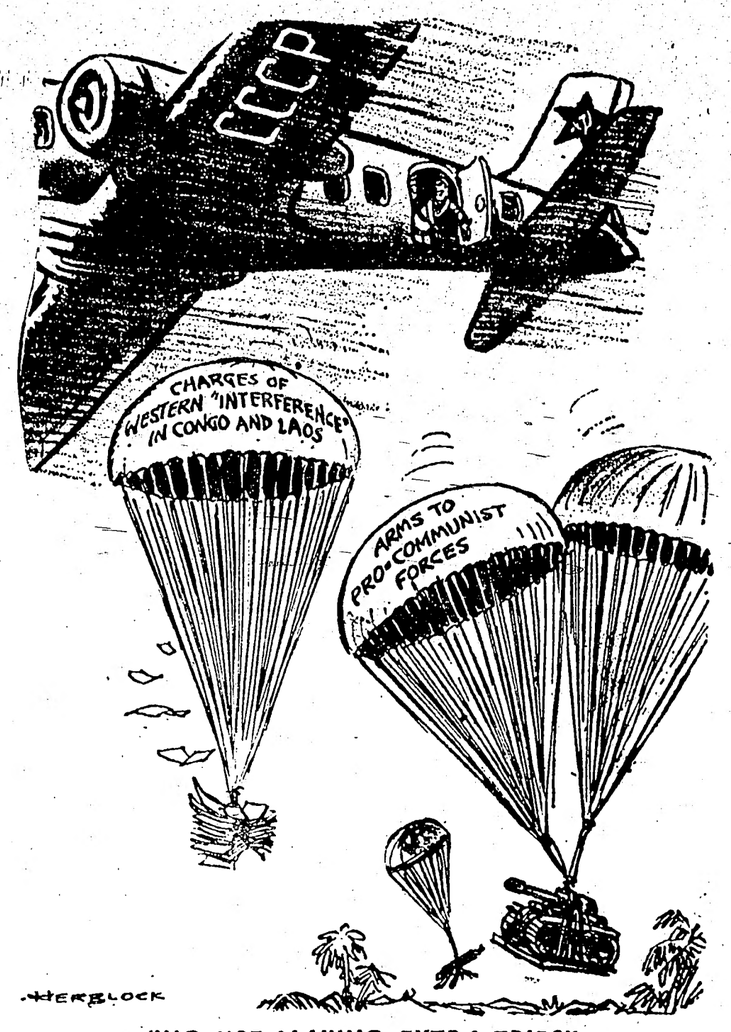
● In his report on the study of American youth attitudes toward Nazism, Mr. Epstein noted that a 1959 study of German youth indicated that nine out of every ten students interviewed "either knew nothing about the Nazi era or believed that Hitler had done more good than harm."

"American students had a strikingly different reaction", he said "When asked what they thought most characteristic of Nazi Germany, less than five percent thought -- as German youth did -- that in Nazi Germany 'the Nazis did away with Communism,' that Hitler built excellent new highways, or that Nazis solved the problem of unemployment."

On the other hand, in multiple answer questions, 75% of American students queried thought that persecution of Jews was a salient feature of Nazi Germany; 65% believed it was the idea of the 'master race'; 57% that the dominant characteristic of the Hitler state was its concentration camps."

● The high school youths were also asked how they thought Germans themselves felt about Hitler. "The answers show that a preponderant number have a fairly clear image of how Germans responded to the Hitler period," Mr. Epstein said. "The majority said that they thought that, by and large, the Germans were for Hitler and carried out his orders. Resistance came mainly from small groups, and only at the end of the war did Germans really try to overthrow Hitler."

● Reporting on the sources of American youth's knowledge of the Nazi era, Mr. Dalsimer said that 65% of the students queried said that it came principally from newspapers, movies, and television; another 26% said their knowledge came from books. A smaller figure — 45% — said that what they knew about Nazism came principally from school courses; less than three out of four said that they had even one course in which Hitler and Nazi Germany were discussed. This finding tended to substantiate a League study of leading American secondary school textbooks, released last week, which found that textbook treatment of the Nazi era was generally "inadequate, partial, or distorted." Only a small percentage of the students said they had received their knowledge of the Nazi era at home. (The total exceeds 100% since some students indicated their principal knowledge came from more than one source.)



"NO USE MAKING EXTRA TRIPS" N.Y. Post

Wooing Afro-Asian States

A WAR ISRAEL IS WINNING

By EDWIN SAMUEL

Mr. Samuel is a resident of Israel and the son of Sir Herbert Samuel

Israel has had great difficulties in establishing relations with many countries in Asia and Africa. The heart of the opposition to Israel is Nasser's Egypt which now includes Syria. With them is linked Yemen.

Then there are Saudi Arabia, Lebanon, Morocco, Libya, and the Sud , all members of the Arab League but not so much under Nasser's direct domination. With this group are two Moslem non-Arabic-speaking States - Pakistan and Indonesia - which will also have nothing to do with Israel.

Jordan, Iraq, and Tunisia are three Arab States, members of the Arab League, which will have nothing to do with Israel, but which are bitterly hostile to Nasser as a result of his clumsy attempts to subvert their regimes.

INDIA'S FEAR

Lastly, there are two other Moslem non-Arabic speaking countries, which have recognised Israel. One is Turkey, which has never quite forgotten that Syria, Lebanon, Jordan, Iraq, Saudi Arabia, Yemen, even Egypt and North Africa used to be provinces of the Ottoman Empire. The other is Persia, which is Shiite and hence hostile to the largely Sunni Moslem population of Iraq.

India has recognised Israel de facto, but has not exchanged diplomatic missions with Israel, partly for fear of alienating her own 80 million Indian Moslems, apart from the U.S.S.R. and the Arab League.

If and when Algeria becomes self-governing (probably with Israel's support at the U.N.) it will no doubt join the Arab League and support its anti-Israeli policies.

NASSER'S FURY

Israel, however, has succeeded in establishing friendly relations with many of the non-Moslem States of Asia and Africa. Israel has good relations with Burma and Thailand (both Buddhist), with Ceylon and Japan (mostly Buddhist), and with Ethiopia (largely Christian). But now that a whole series of new Central African countries are achieving independence, Israel is making tremendous efforts to establish friendly relations with each of them. In this she is opposed by Egypt and by those other members of the Arab League that have sent diplomatic missions to these countries. In some of the territories there has been considerable Moslem penetration over the past centuries, through Moslem missionaries and Moslem traders, especially slave traders. Occasionally this Moslem link is strong enough to enable Israel's offer of friendship to be rejected, as recently in the Province of Northern Nigeria, largely Moslem, although the Federal Government of Nigeria has accepted the offer.

(Continued on Page 4)

THE NEW COMMUNIST MANIFESTO

By ISAAC DEUTSCHER

SHOULD WE FEAR THE NEW INTERNATIONAL?

Polish - born and British - educated Isaac Deutscher is considered the greatest authority in the West on Communist policy. The following observations are from an essay written for the Reporter magazine.

The November, 1960 Conference of the leaders of eighty-one Communist Parties in Moscow was very nearly a revival of the old Communist International, which Stalin had dissolved in 1943. The Chinese Communists, it seems, favored a reconstitution of the Comintern, whereas the Russians were against it. The Russians' position was that they did not wish "to give western propagandists a pretext for stepping up the anti-Communist campaign."

Compared with this carefully prepared conference, the November, 1957, meeting of Communist leaders was a hastily improvised and tentative affair. This time an elaborate agenda was fixed well in advance, and theses and discussion materials had been circulated among the participants a month beforehand, so that everyone knew what the controversial issues were and had enough time to make up his mind about them. It was indeed a matter of making up one's mind, for it was clear that what was convened was not just another of those Cominform parades which used to be held between 1947 and 1953 after the Comintern was dissolved.

The Cominform, with its eight or nine member parties, was a relatively small regional body, whereas the Moscow conference was representative of an almost world-wide movement. And there was this startling novelty: for the first time since the Lenin era the Russians came to an international Communist gathering not to dictate their will and see it meekly accepted by all, but to defend and explain their policies against severe criticisms from "fraternal parties." They had to reply to attacks not only from the Chinese but even from Latin-American and Southeast Asian delegates.

In this respect the November conference was also very different from the last congresses of the Stalinized Comintern, those of 1935 and 1928, at which Stalin's infallibility was accepted without demur and he did not even deign to speak in person. No such Papal privileges were granted to Khrushchev; and in the Russo-Chinese dispute — the quarrel, that is, between the two Big Brothers — it was clear that neither was big enough to lay down the law.

At the conference the clash of opinion was genuine, prolonged, and sometimes passionate. It went on at the plenary sessions and in the various committees, which had been constituted almost in parliamentary fashion. To the embarrassment and even alarm of Moscow's stiffer hierarchs, the course of the debate was at times unpredictable; and there was no lack of stormy scenes.

Yet both the Russians and the Chinese had come to the conference willing to compromise and strike a quick bargain. Even before the conference, both had dropped or toned down their most extreme formulas in order to narrow the gap between their respective viewpoints. The Chinese had ceased to repeat "war is inevitable" and to frown at "peaceful coexistence." The Russians had withdrawn the most indiscreet of their "revisionist" statements; Khrushchev no longer repeated that Lenin's theory of imperialism was out of date, that world war was "an impossibility," and that some Communist Parties in West and East could and should take the "parliamentary road to socialism." What then, after this preliminary "rapprochement", kept the Chinese and the Russians at loggerheads, prolonging the conference for three full weeks?

ACTIVE AND PASSIVE VOICES

The facts is that the more both sides narrowed the gap between their ideological formulas, the more real did the gap show itself to be. Even though the Chinese had come to Moscow somewhat remorseful about their "polemical excesses" and ready to admit that they had gone too far in ridiculing "peaceful coexistence" as a "dangerous revisionist delusion," Moscow and Peking still had different things in mind when they spoke in favor of peaceful coexistence. To the Chinese this meant the avoidance of world war but the continuation of the cold war and of the arms race. "We are, of course, also for peaceful coexistence," they said in effect, "but does this mean that Comrade Khrushchev has necessarily to climb up the summit on all fours over and over again?" They were against Khrushchev's "diplomatic initiatives"; and as the discussion heated up, they went over the record to show that he had "sadly lacked Communist firmness and dignity," especially during the Camp David period. They also declared that they saw no necessary connection between peaceful coexistence and " all that futile disarmament talk to which western imperialism, in its insanity, does not and cannot respond, but which spreads illusions among our own peoples and causes them to relax more than is safe for all of us."

The Russian answer was that what the Chinese stood for was merely "passive coexistence," whereas they, the Russians, were for "an active policy of coexistence." "Passive coexistence," according to the Khrushchev argument, would be merely a drift into war. The state of world affairs, bad as it was, would have been far worse, so Khrushchev pointed out, if Soviet diplomacy had not actively striven for an international "détente"; and without this striving it might yet rapidly and dangerously deteriorate. Chinese "irresponsibility" and "criminal light-mindedness" in playing down the dangers of nuclear warfare came under angry attack. Khrushchev, admitting the failure of his disarmament efforts so far, nevertheless insisted on the need to continue these efforts. On this point, it is reported, he spoke with feeling, invoking the responsibility of the Communist leaders "before mankind and before history," which would not forgive them if they gave up the quest for disarmament. Were disarmament talks with the West altogether futile? The Chinese, in speaking about the "insanity of decaying imperialism," overlooked the fact that "the American bourgeoisie is divided against itself and one section of it sees clearly the folly of nuclear war and wants peace."

Soviet diplomacy and the Communist Parties, Khrushchev went on, must rely on the "sober elements of the western bourgeoisie" and must by their own policy strengthen the hands of those elements against the "insane imperialists." It was easy for his critics to belittle the effects of his diplomatic moves; but should he sit back with folded arms when a new American administration was taking over? To the Chinese argument that "the Democrats are no better than the Republicans and Kennedy is no better than Eisenhower," Khrushchev replied that this may be so but that it would be an unforgivable error" to take it for granted. He wanted at least to test the intentions of the new American administration, and, yes, to climb to the summit again. He is reported to have made an impassioned appeal to the conference not to obstruct his diplomacy, as the Chinese had done more than once. The delegates are said to have been greatly impressed by the gravity and urgency of his appeal.

If Khrushchev carried his audience with him on this point, the Chinese were more successful when they attacked his conduct of Communist policy in the strict sense. They accused him of "curbing the anti-imperialist struggle in Asia, Africa, and Latin America,' especially in Iraq, India, and Algeria. They attacked his "friendship" with Nasser, Kassem, Nehru, and Sukarno, and demanded that the Communist Parties in those leaders' countries should behave more aggressively toward them and the "national bourgeoisies" at large. In other words, they said that the Russians, in the interest of their diplomacy, virtually sabotaged Communist revolution in the underdeveloped countries.

According to reports from Moscow, this charge was eagerly taken up by Latin-American, Indian, and other Communists, whose parties are more or less divided between Khrushchevite and Maoist factions.

The Russians countered these accusations with the thesis that the "main form of class struggle" in the years ahead was the economic competition between the Soviet bloc and NATO, and that all other methods of class struggle must be adjusted and indeed subordinated to this basic fact. Despite Sputniks and intercontinental missiles, they argued, the Soviet Union is still economically inferior to the United States. As long as this is so, they insisted — that is, for another five or ten years — they could not afford to provoke the western bourgeoisie unduly by committing themselves irrevocably to the support of every revolutionary movement in every corner of the world The Chinese held that the Soviet bloc was in fact strategically far stronger than the Russians implied; but even if this were not so, that was one more reason why the Soviet bloc should seek to compensate for its economic inferiority by throwing all its weight behind the revolutionary forces of Asia, Africa, and Latin America. Over this issue centered much of the three weeks' debate.

The Moscow declaration emphatically reacknowledges Soviet leadership, but even in doing so it acknowledges China's powerful influence. Thus, it echoes Khrushchev in proclaiming that "peaceful coexistence. . . . or destructive war — this is the alternative today" and in rejecting "American", and by implication Chinese, "brinkmanship" as "leading to thermonuclear catastrophe". But the declaration favours the Chinese position in asserting that "the aggressive nature of imperialism has not changed" (i.e., that Lenin's definition of it is still valid) and that "imperialism... persists in preparing a new world war". The eighty-one parties accept the Russian thesis that the economic contest between the Soviet Union and the United States is "the main form of the class struggle" at present; but they insist on the need to intensify the class struggle proper, especially in the underdeveloped countries. For the first time the "national bourgeoisie" of those countries is openly described as a vacillating and undependable ally, liable to seek accommodation with the West; and for the first time Khrushchev's friends Nasser and Kassem have been attacked for suppressing Communism in their countries. For all its elaborate character and stylistic élan, the declaration is not likely to put an end to controversy. It will rather serve as one of those sacred texts which each disputant can and undoubtedly will quote in support of his own views and policies.

(continued on page 8)

SERMON FOR THE WEEK

THE DAILY PATH

It took but one day to take Israel out of Egypt; it took forty years to take Egypt out of Israel. One commentator, Nahmanides, asserts that the people "went forth with a high hand and thought of themselves as redeemed, and not as slaves running away." Yet there were inevitably moments of doubt and fear and despair. When the people sinned even their great sin of apostasy in making the golden calf, Moses pleaded as a mitigating circumstance in their behalf that they were still not emancipated from the effects of Egypt, as if to ask "Can they be blamed and punished, seeing that the darkness of their background in Egyptian slavery still casts its shadow upon their minds?" The faith given to Israel at their going forth from Egypt, and later at Sinai, was not such as the people could absorb immediately. Long years of wandering in the desert, with their trials and hard experience, were therefore a necessary process of education, to toughen their spirit and deepen their faith.

Thus commentators emphasise that a straight march from Egypt to Judea through the land of the Philistines would have been a mere ten days' journey. Yet — "God led them not by the way of the Philistines, for that was near; for God said, Lest peradventure the people repent when they see war and they return to Egypt." Had they tried to march through Philistea they would have had to fight a battle, before they were psychologically ready for it, against a people skilled in the art of war. They would have fled in panic back to Egyptian slavery, and the purpose of the Exodus would have been frustrated. The incidents recorded in the next forty years of wandering are themselves the best justification of this policy. For there is throughout an ambivalent attitude of the people to God and to all the marvellous events that were wrought for them — the parting of the waters of the Red Sea, the manna, the provision of water, the defeat of the Amalekites and other enemies, and so on.

Sometimes they showed doubt and hesitation and unbelief; at other times they reacted with elation and enthusiasm, deep faith and obedience. In fact, the faith they showed in the act of leaving Egypt was evermore to be accounted as of supreme merit. A thousand years afterwards the prophet Jeremiah was to find in this the saving grace for the people who had meanwhile brought severe punishment on themselves. "Thus saith the Lord, I remember for thee the lovingkindness of thy youth, the love of thine espousals; how thou didst go after Me in the Wilderness in a land that was not sown." But the sense of duty, of obedience, and of commitment were to take root more slowly and gradually.

There are no short cuts or easy approaches to religion. The religion which is trimmed to suit the conventions and conveniences of time and place implies the service, not of God, but of self; and there is no worse idolatry than self- worship: That way lies "the way to the Philistines."

Commentators draw attention to yet another significant point. The Patriarchs, Abraham, Isaac and Jacob, had also lived in a world of danger and difficulty; yet in their day God did not perform such miracles as to change the natural order of the universe. Why, then, did He do so for the generation of Moses? Were the Patriarchs less worthy? Rather the contrary. They never wavered in their faith in spite of all that they experienced. Their faith was on a higher level, for they had no need of wondrous deeds to sustain them, whereas Moses and his generation had to be convinced. In fact, God's wonders are to be looked for not in the unexpected interruption of nature's normal course, but in the constant maintenance and renewal of that course from day to day. The Baal Shem Tob is reported to have said in this connection: "Unless we believe that God renews the work of creation every day, our prayers and doing of the commandments grow old and accustomed and tedious.... That the world is new to us every morning — that is Thy great faithfulness'.

ONLY IN AMERICA

By HARRY GOLDEN

CARL SANDBURG IS 83 YEARS OLD

"America, they seeds of fate have borne a fruit of many breeds, many pages of hard work, sorrow and suffering — tough strugglers of oaken men — they live on — the fathers and mothers of soldiers, sailors, flyers, farmers, builders, workers — their sons and daughters take over — tomorrow belongs to the children."

"In the beginning," wrote Carl Sandburg, "was an untouched land and America was promises...."

And one of the "promises" was that this son of an immigrant would one day become "the voice of America singing." The "promise" was that an immigrant father who could not write his name would have a son in this America who would write a million words or more and give us the literary monument to the human greatness of LINCOLN: and Abraham Lincoln's mother; she, too, could not sign her name. And This America, which "in the beginning was promises," and this "promise" had its own beginning.

It was on January 6, 1878 in Galesburg, Ill., "in the second house east of the Chicago, Burlington & Quincey Railroad tracks, and the announcement came; "Det ar en pojke," the Swedish for "It's a boy," and as Carl Sandburg has said, "Definitely not, 'Det ar en flicka.' Yes, sir, a welcome man-child."

And Sandburg wrote of the open plains and the rolling prairies:

"The prairie sings to me in the forenoon
and I know in the night I rest easy in
the prairie arms, on the prairie heart."

And he gave the "promise" too of the maturity of the great city; the City of the Big Shoulders;

"Hog Butcher for the world,
Tool Maker, Stacker of Wheat."

And finally he came to live in North Carolina and in the mountains. From the rolling prairies where,

"...it's been a long cry from the pioneer days

of hog and hominy to the present time of hybrid corn and supermarket bacon and refrigerated 'greens.'"

And it is right that on this, his eighty-third birthday, Carl Sandburg should be occupying Marilyn Monroe's dressing room in Hollywood as the Creative Consultant for a motion picture production on the Life of Jesus; "Ain't I got a right to write for the movies? That's a high dive I haven't made. Ain't I got a right to take a dive in the Twentieth Century lot?"

Sixty-five years ago, editor of his Lombard College, (Galesburg, Ill.) journal, Carl put the picture of the janitor with his broom opposite the group photograph of the college board; "he's kind of a member of the faculty, ain't he? and besides he's been here 26 years!"

Carl came upon the American scene as a labor reporter who followed the strikes and the picket lines and the race riots, and he wrote all about the Molly Maguires and the Pinkertons and became an organizer for the labor unions and the Social Democratic Party of Wisconsin; and he wrote the book on Lincoln; and he is our poet of the prairie and of the city; and in his spare time wrote books and made records for children, and the colleges and universities where he spoke always said, "Bring your guitar." And his 83 years not only cover the life of a literary man but also the life of our country, for he is the symbol of both our experiences and our experiments; he has never lost the touch — the People; (it is rumored among the Rootabaga people that he will live forever):

"The People? a weaver of steel-and-con
crete floors and walls fifty floors up a
blueprint designer, and expert calculator
and accountant, a carpenter with an eye
for joists and elbows, a bricklayer with
an ear for the piling of a trowel, a pile-
driver crew pounding down the pier joists."

(Carl Sandburg's poetry quoted above is all in his books published by Harcourt, Brace of New York, and our appreciation to these publishers for their generosity and understanding.)

THE THREE JEWS OF THE COURT

Cardozo, Brandeis, and Frankfurter are the three Jews who have held seats on the United States Supreme Court. What is interesting about these three men, considered as a trinity, is that each represents one of the three waves of Jewish immigration to the United States. Cardozo, the Spanish Jews; Brandeis, the German Jews; and Frankfurter, the Eastern-European Jews.

The earliest Jews, the Spanish Jews, or "Sephardim," came from Spain, Portugal, Holland, and England, and others from these European countries after earlier settlement in Brazil and the Barbadoes. These Jewish settlers who came here in the early eighteenth century established the indigo trade and many of them settled along the Carolina Coast, in Savannah, Ga., and even much earlier in Newport, R. I.

The German Jews came to America after the Revolution of 1848. These people were chiefly from Germany, Bohemia, and Austria. They came when thousands of freedom fighters, both Jew and Christian, were leaving Germany. Many of the Christians immigrated to France and England, but most of the Jews came to America. They settled in the North and became merchants, bankers, and established the clothing industry. Many of them eventually came to boast of great fortunes.

The third wave of Jewish immigration began in the 1880's. These were Eastern-European Jews, fleeing from the harsh oppression of Czar Nicholas and the Cossacks of Russia. The Jews had lost the franchise and in many cases their occupations. These late comers represented the first sizable wave of Jewish immigration to these shores. From 1890 to 1914 almost 1,000,000 Jews entered this country; before that, although figures are unavailable, it is believed that at least 400,000 had entered. They settled in the large cities on the Eastern seaboard.

Louis D. Brandeis was the first Jew to be appointed to the Supreme Court. Woodrow Wilson nominated him in 1916. The nomination provoked a Senate battle. Brandeis had been called "the people's attorney" and "the enemy of bigness" and many Senators disliked his economic philosophy. Seven former Presidents of the American Bar Association signed a petition to the Senate asking it to deny Brandeis' appointment, but on June 5, 1916, Brandeis donned the robes of an Associate Justice. He served on the Court until 1939.

"As a member of the court," writes sociologist Seymour S. Guthman, "Brendeis brought the law into vital relationship with the social responsibilities of industry. Often what he has said in dissent, had become, in time, the supreme law of the land. Where he is still in dissent, there remains a presumption that the issue is not yet settled."

Justice Benjamin Nathan Cardozo was a rara avis on the Supreme Court, not so much because he was a Jew but because he had never been to law school. Cardozo "read" for the profession and passed the bar exam in 1891. He had been to Columbia University, however, and the tutor who prepared him for admission was Horatio Alger.

Although a Democrat, Cardozo was appointed to the Court by Herbert Hoover. Not a voice was raised against Cardozo who was taking the chair vacated by Oliver Wendell Holmes. In fact, when Hoover hesitated over naming him because two New Yorkers already sat on the Court, William E. Borah spoke up: "Cardozo belongs as much to Idaho as to New York. If there were two Virginians on the Court and John Marshall was a candidate for the vacancy, I don't think there would be any hesitation in appointing him." Justice Cardozo died in 1938 and Franklin D. Roosevelt said of him: "The whole nation has lost a constant friend."

Felix Frankfurter, the third Jew to hold a Chair on the Supreme Court, was born in Vienna and came to America at the age 12. Since he is still an active member of the Court and his energies show no diminution, it is hard to evaluate his career. That he was one of the great teachers of this country, there can be no doubt, and the legal writings which he did at the Harvard School and at Oxford still exercise a profound influence.

The great story of America might be best told by the respect in which America has held these three Jews and by the fact that three Jews could ascend to such respect.

A NEW "CONVERSION OF THE JEWS"

PHILIP ROTH AND THE NORTH-AMERICAN JEW

What Kind Of Book is "Goodbye, Columbus"?

By JEREMY LARNER

Mr. Larner's brilliant essay is reprinted with the permission of the author and editors from "The Partisan Review."

For a writer in his late twenties, writing almost exclusively about Jewish subjects, Philip Roth has had an unusual success. Amid general acclaim, he has won a Houghton Mifflin Literary Fellowship, the 1958 Aga Khan Prize for Fiction, and, most recently, the National Book Award, which designates "Goodbye, Columbus" as the best American fiction published during 1959.

One could discredit much of this applause—the Aga Khan, for example, on the grounds that Jewishness is the latest thing in Harvard literary circles. Yet the quality of Mr. Roth's writing has been attested to by two expert Jewish critics—Irving Howe and Alfred Kazin, and by our most highly praised Jewish novelist, Saul Bellow. Each of these knowledgeable men verifies Roth's portrait of the Jewish upper middle class and sets forth qualified but positive claims for his merits as a novelist. I think they are mistaken on both counts, and that their mistake is grounded in a basic ignorance of the people Roth writes about.

All three of Mr. Roth's distinguished supporters correctly identify the major force behind his novel as an indictment of the Jewish upper-middle class —that large body of Jews who have made it to the top as merchants and professional men. Mr. Howe puts the matter nicely:

The best parts of "Goodbye, Columbus", done with a deadpan malicious accuracy, are those in which Mr. Roth sketches the manners and morals of the Patimkins. . . .

Mr. Roth skillfully—I suppose the word had better be ruthlessly—charts the varieties of amiable vulgarity, "arriviste" snobbism and sheer mindlessness. . . .

To the uninformed reader all of this might seem to verge on caricature, but I think it is ferociously exact. . . .

If one is to object to these stories on non-literary grounds, out of a concern for the feelings or reputation of middle class American Jews, it can be done only by charging that, in effect, Mr. Roth is a liar. And that, I am convinced, he is not.

But Mr. Roth "is", in the literary sense, a liar. I say so not out of concern for middleclass Jewry, but on the most literary grounds. Any novel is a lie unless it can tell same truth of the human heart. Roth, however, seeks only to cheapen the people he writes about. This motive is betrayed both by his selection of detail and by the kind of action that goes into his plots. The direct effect of his literary technique is to reduce the people he is describing to morons. Morons, of course, are easier to write about insofar as simple actions lend themselves most readily to moral judgement. Granted that a novelist has a right to create his own distorted world; still we must demand of him that his distortions give us insight into the world we know. Roth is so eager to press for his judgment that his distortions are simply a matter of form and convenience—i.e., false art.

I think most of us share Mr. Roth's general conviction that the blatant materialism of the Jewish newly-rich is vulgar and destructive of human values. But to attack—even to lampoon —this materialism in terms that are convincing, the novelist is obliged to convey an accurate picture of what the Jewish upper-middle-class world is like. Roth does not come close to this accomplishment; an "informed reader" can easily correct him on many details crucial to the accuracy, and hence to the aesthetic success, of his novel. For example:

1. The central family of the novel, the Patimkins of Patimkin Sink, are passionately athletic. Yet, as any decent sportswriter will tell you, athletics are not a favorite vehicle of the upper-middle class, but rather of lower classes on the move upwards: To illustrate, Jewish athletes were most prominent in the 30's and earlier, while lately more and more champions have come from the Negro population. Patimkin & family would be likely to have cultural affectations—they would sponsor the Newark Symphony, travel to Europe, press expensive educations on their children, and perhaps even encourage their son to become a college professor. So all the scenes in which Roth dwells upon the limitless activities and paraphernalia of the Patimkins—in tennis, basketball, golf, football, swimming, etc.—are gratuitous, and have nothing to do with the Jewishness or the wealth of the people he is describing.

2. Brenda Patimkin, who so conclusively captivates the undertrodden Neil Klugman, is made out to be a Radcliffe girl. While it is probable enough that Patimkin Sink would want to send his daughter to Radcliffe, Miss Patimkin's behavior betrays not the slightest hint of her alma mater. Radcliffe girls are ususally int lligent—or at least sophisticated. Among them one could find grinds, dilettantes, bohemians, snobs, etc.—but nary a one aspiring to All-American Girlhood. And yet Brenda Patimkin is characterized as a round-the-clock athlete who is absorbed exclusively in sex and clothes and who wouldn't dream of questioning her parents' values. She might just as well be a California "wasp" attending Los Angeles Junior College. Then, at any rate, it might not be so difficult to imagine her insisting that her boyfriend run round a track with her. Apparently Radcliffe closes some symbolic circuits for Mr. Roth, but all it does for his novel is to provide Neil Klugman, when all is lost, with the desire to throw a stone through the window of Lamont Library.

3. Mrs. Patimkin, Brenda's mother, who once had "the best backhand in the state of New Jersey," is an avid member of Hadassah, an organization which draws its membership mostly from lower-middle-class Jews. A country club woman would more likely belong to the Council of Jewish Women, or—better still—the League of Women Voters, or —best of all — a Wednesday bridge club. As if to compound her incongruity, Mrs. Patimkin is made to lecture Neil on the lapsing Jewishness of the younger generation. She herself is Orthodox. This is a patent absurdity: a woman of Mrs. Patimkin's position would be lukewarm-Reform, and not only that, a rabid assimilationist. Mr. Roth has a perfect right to portray an eccentric; but to imply that the eccentric is typical is to take great liberties with the truth.

These three examples will give some notion of the general trend of Roth's distortions. Notice that in every case he simplifies his material, making the people he describes seem weaker and more ridiculous than they really are. The unfortunate truth in that Roth, while adroitly spinning an allegory of the classes, has overlooked genuine sources of drama in the lives of the people he is supposedly writing about. Although his admirers claim that he presents a fresh perspective on the Jewish social climb, Roth is terribly old-fashioned. His concern with the European theme of never-the-twain-shall-meet is inappropriate to the real problem of the children of the risen Jewry: the typically American problem of freedom. The twain does meet—poor Jewish boys do marry rich Jewish girls; but after the marriage they don't know what to do with themselves. While their fathers were necessarily absorbed in the struggle to raise their families above the pariah style of life which confronted immigrant minorities, the children find this problem solved, and no longer challenging. The brightest of them have no desire to enter the family business, and often the family doesn't really expect it of them. They are the ones who must achieve something important in terms of the American community-at-large. The successful Jewish family is willing to provide its children with lavish educations, send them to Europe, prod them with lessons, tutors and bribes, hoping that they will develop into scientists, doctors, engineers, or professors. The children respond to this pressure as individuals, choosing and re-choosing and not-choosing among the various pains of freedom. Not the least of their problems is that they reject the values of their parents along with their occupations, and suffer in consequence from a schizoid distrust of the very things they are accustomed to need. Sooner or later, most of them sell out to their need for material comforts; others never do. But the process makes them entirely more complicated and devious than Mr. Roth would have them—fine subjects, indeed, for a novelist of insight and compassion.

In view of the preceeding corrections, it is hard to understand Irving Howe's business about how the uninformed reader might find Goodbye, Columbus a caricature, but to him it is all ferociously exact. Nor Saul Bellow's exhortation to keep up the good work. Apparently Howe and Kazin and Bellow accept without question the accuracy of Roth's portraiture. But when one thinks of it, why should they know the world Roth is ostensibly describing? All of them are non-bourgeois intellectuals who have made their careers in literary and academic circles. The people I'm talking about are merely their students.

Once the setting of Goodbye, Columbus is seen to be artificial, the plot, too, appears cntrived and trivial. Alfred Kazin, however, describes it as the story of "a romantic and credulous youth defeated in love by a brutally materialistic society, like Fitzgerald's Gatsby." The comparison is far-fetched. Gatsby's fate is moving because Gatsby is noble, fantastic, creative; Neil Klugman is only a symbol. Whereas the structure of The Great Gatsby is focused on the fabulous mysteries of Gatsby's personality, Goodbye Columbus flounders in a vacuum; for Neil Klugman is emotionally bankrupt. The only positive sensation he is capable of is the physical pleasure of luxuriating; as for his personal relations, he despises every other character in the book. Yet Mr. Kazin is so impressed with Neil that he centers his elaboration of the action around Neil's "love" and "dignity":

When Brenda, perhaps unconsciously, allows her mother to discover that she has been sleeping with Neil so that the family itself can decisively end the romance, the betrayal is felt by Neil as a betrayal not only of his love but of his dignity as a human being who comes from slums.

This account simply doesn't tally with the book. First of all, Neil Klugman is shown to feel no "dignity as a human being who comes from the slums." As a matter of fact, he's ashamed of it. The novel's sole representative of Neil's lower class Jewish background is his Aunt Gladys, who is ridiculed every time she appears, chiefly for her obsessive dread of food spoiling in the refrigerator. (Neil's parents are conveniently missing; they are asthmatic, and so, as Neil puts it, "the two of them went wheezing off to Arizona.") Furthermore, Kazin is not accurate in placing the entire blame for Mrs. Patimkin's discovery on Brenda. Mrs. Patimkin uncovers the affair though chancing upon the diaphragm which Neil himself had insisted Brenda buy. Finally, is is not the family who break up the romance; it is Neil himself who tries to force complete responsibility on Brenda, and who walks out when she won't accept it. Clearly there is more than ample evidence that Neil has a hand in his own disaster; his is not a mere "betrayal." In fact, there is nothing to betray: Neil is nothing more than the allegorical Poor Boy. He is never assigned the slightest ambition, interest or sentiment that might give him credence as a full-bodied character: he does not seem to exist outside of his frustration with the Patimkins.

Setting aside the fact that one can't care about Neil, I wonder if one is intended to? It would appear that Mr. Roth never quite decided this point for himself—the slickness of his first person style seems to cover up for an excessive identification. Mr. Howe regards Roth's choice of the first-person as a masterly bit of strategy: "Mr. Roth, to his credit, presents Neil with a matter-of-fact detachment which eliminates chances for self-pity." But it seem to me that the presentation of such a character in the first person is begging for pity on Roth's part, because it is an invitation for the reader to side with Neil and accept his point of view (which is exactly what reviewers have done). The book is put together so that the writer is never faced with the possibility of questioning the bleakness of Neil's judgments. Neil's "detached" reactions are simply equated with "reality." The comparison to Gatsby is most instructive: when Fitzgerald wished to make use of a detached observer, he placed Nick Carraway on the periphery of the action. Gatsby himself is warm and attractive—to picture him coldly telling his own story, cleverly dissecting the Buchanans in the process, is unthinkable.

The possibility of Goodbye, Columbus conveying any serious meaning is negated by the very technique by which the story is told. Every time Mr. Roth chooses a detail, it is blatantly comic, as in a cartoon. In fact, Goodbye, Columbus is essentially nothing but a string of clever metaphors. Roth's ambiguity is purely a matter of style—wherever he has to supply personal motivation for his characters, he rapidly brushes a brittle surface of vagueness over the troublesome spot. In place of motivation, the narrative is held together by carefully designed symbo's, such as the two refrigerators, the colored boy, the swimming pool, etc. But emotional events are arbitrary and shallowly explored.

Much has been made of the fact that Philip Roth has found a "voice," which means that he has devised a personal and consistent way of arranging his materials so that his narrative flows smoothly from one sentence to the next. This is certainly true, and it is a pleasure to discover a writer whose technical equipment is so completely adequate to the demands placed upon it. Yet one could wish that the demands had been greater, even if that would entail a blurring of the voice. As it stands, the price Roth pays for smoothness is too high: he cheats himself, and cheats his readers of the truth.

A CJN PROFILE

By RICHARD YAFFE

PHILIP KLUTZNICK

President Roosevelt's Federal Housing Administrator, President Truman's confident, President Eisenhower's Delegate to the United Nations, President - elect Kennedy's friend and close adviser - and in addition de facto if not de jure head of American Jewry - a star-spangled progress indeed for 53-year-old Philip Morris Klutznick, who has just succeeded to the key United States post of General Chairman of the United Jewish Appeal.

SON OF A LITVAK

As planner and developer of the flourishing community of Park Forest, Illinois, where he lives, and of Israel's seaport at Ashdod and as director of the destinies of a host of Jewish organisations he has brought to bear devotion and dedication, dynamism and strength. He was a founder and first President of the Presidents' Club, a group representing 17 of the leading American Jewish organisations for the purpose of unifying efforts for communal and Zionist endeavour. It is a scintillating record, all the more remarkable for the son of an immigrant pedlar from Lithuania who, to quote him, was a "very bad Barmitzvah."

Klutznick was born in Kansas City, Missouri, to religious parents. They sent him to Hebrew classes but found "the conflict between cheder and daily life" to be too great. He came from a generation that might have been lost entirely to Jewish life had he not been "saved" by the Jewish Centre movement and the B'nai B'rith Youth organisation. The "saved" in turn became a saviour and the leading light in B'nai B'rith movement - he was its International President and is now head of its International Council.

RECEIVED CERTIFICATE OF MERIT

After graduating from the universities of Kansas, Nebraska, and Creighton, where he gained a law degree, he began a law practice in Omaha, Nebraska, where he was appointed the city's assistant Corporation counsel. He soon made his mark as a local housing specialist and as a builder with daring and striking ideas. Typically he had one object in mind - to be found guilty of "do-goodism." He went on to become special assistant in slum clearance to the United States Attorney-General, then General counsel of the Omaha Housing Authority, and in 1940 was called to Washington to become consultant to the U.S.A. Housing Administrator. In 1944 he was appointed Commissioner for Housing and for his rapid-fire construction of half a million housing units he received the Certificate of Merit from President Truman in 1947. He married the former Ethel Riekes, and they have four sons and a daughter.

TOTALLY INSUFFICIENT

Building houses, building communal life, rebuilding the shattered fortunes of Jewry in distress-all are facets of Klutznick's constructional endeavour, and as a Chairman of the United Jewish Appeal - an organisation which cuts across all political and religious lines-he will be afforded the opportunity of directing America's largest fund raising agency. The budget for the coming campaign is $72 million, of which $50 million is earmarked for Israel, $18 million for the "Joint", and the balance for other beneficiaries. The budget may seem large, but Klutznick appraises it soberly as a minimum to be evaluated in terms of human need. He is convinced, through his considerable experience on the Claims Board and the U.J.A. that it is in fact totally inadequate in terms of real need. Therefore he enjoins his collaborators to "pull out all the stops." It is a proof of his zeal and thorough-going assiduty for any cause he holds dear.

(continued on page 8)

HUMAN RELATIONS

No Privacy At 19

DR. ROSE N. FRANZBLAU

QUESTION: I am 19 years old. When we moved into our new apartment recently I wanted a room of my own, instead of sharing one with my brother, 14. I feel a girl as well as a boy should have a little privacy. My parents felt that it wasn't good for me because then I'd go into my room with my problems and wouldn't discuss it with them as I usually do.

I have been working for two years. I work five days a week from 9 to 5:30. Once in a while I like to go away with my friends on week-ends.

My parents object. They feel it's terrible for a girl to go away for week-ends. My mother says the house is like a morgue when I'm gone. True, she misses me, but I still don't think that's the answer. My father feels I might do something wrong and get into trouble. They both feel it is no good to "get away" from things. I'm not trying to get away from anything. I just want to go away and relax and be on my own.

I'm getting to resent this and also to wonder whether I'm right. We've discussed it lots of times, but I've had to conform to their ways.

ANSWER: In all probability you always assumed responsibilities earlier than friends your own age and executed them conscientiously and well. While you may have enjoyed some of the rewards of such successful functioning, you no doubt also felt that the sum of these rewards was not enough, and that you deserved additional freedoms and greater respect. Your wishes should have been given more consideration. In this respect you certainly have a point.

* * *

Parent should do everything possible to give a child your age the privilege of privacy in her own room. Even if the sibling were of the same sex, a 14-year-old sister could be an intrusive, annoying roommate, barging in and disrupting the peace and privacy of the older sister. But for a brother of 14 to share a room with a sister of 19 is a serious error. It is a refusal on the part of the parents to accept the fact that their children are growing up.

The difference in sex can make for unhealthy stimulation because of the unavoidable physical closeness of living in the same room. A boy of 14 has great mental and emotional curiosity. The old infantile drive of doing by viewing arises again. His dream girl, who may have been both faceless and bodiless until now, suddenly begins to look like the sister who is in the room with him. This can stand in the way of his normal psycho-sexual growth.

Most parents would react with shock if it were a brother of 19 who shared a room with a sister of 14. But the psychological harm to a younger male sibling can be just as great.

* * *

Your parents are afraid that once you venture into the outside world, you will experience the acceptance and respect due your age and your comportment, and will enjoy it so much that you will finally want to go away for good and get married.

It would make your case stronger if you would not be afraid to present what you want in a firm but very kind way. Your fear to do so may stem from resentments which you have been unable to face and handle. In expressing your wish, you fear this anger might also show.

However, this resentment, properly channeled and expressed, can be a force in a youngster's growth toward maturity. It pushes parents to realize that they must let go.

Week-end excursions or vacations should not be escape hatches. One has a right to want to get away and relax. A change in physical environment alone can sometimes be very stimulating. But it should never be used to run away from problems.

Tell your parents that by making you share a room with your brother at this age, they are literally commanding you to get away so that you can have a spot to call your own. You can tell them that you have greater faith in yourself then they do. Doing the right thing for yourself can only lead to doing right for them.

DATELINE: ISRAEL

By Carl Alpert

I Think As I Please

Shortage Of Skilled Labor

HAIFA — Israel is today facing a new and critical emergency — a serious shortage of skilled labor There is no unemployment in the country; at least no one need be unemployed if he will accept jobs that are offered. It is possible that we may even have a labor shortage soon, though the present crisis applies only to skilled personnel.

The situation is the result of the expanding economy, the increased availability of investment capital, and the rapid industrialization. The more than a million people who have entered the country in the last thirteen years have not only been absorbed into the economy, but by their creative efforts have also created new possibilities for growth and development. And now we do not have the manpower to meet the needs.

The problem has become so serious that the Government has set up a Manpower Council to study possible solutions, and to ensure that skilled personnel is used to maximum advantage of its skills. Gone are the days when doctors, lawyers, engineers, chemists, and the like were sent to the kibbutzim to become tractor drivers or chicken farmers. If there are youth chalutz movements in Canada which are still preparing their members for life on an Israel farm, they are rendering a grave disservice to this country's economy. We already have a surplus of many food products.

What are the possible sources of skilled men and women? There are several, and the new Council will explore all of these.

One is the Army, and it is altogether possible that the present universal military conscription may be modified so as not to deny industry the services of valuable men. It is significant that a representative of the army's Manpower Division will serve as a member of the Council. Already the army will grant a four-year deferral, especially for young men who wish to study major fields of engineering at the Technion.

A second and obvious source would be immigration. However it is already estimated that the 30 to 40,000 immigrants expected during the coming year, even if many of them have technical training, as have those of recent years, will not be sufficient to meet the needs. The recent Zionist Congress argued at great length about selective immigration, meaning the encouragement of the aliyah of specific types of personnel, mainly from Western countries, as against aliyah of communities en masse.

Another important source is the youth of the country. About half of the youth between 14 and 18 does not attend high school. About 20,000 young people in this age bracket are not at school and not employed! Surely here is room for the setting up of technical courses to provide necessary training.

There are other sources. An attempt will be made during the coming year to induce married women to go back to work. The campaign may be reminiscent of the effort to promote women workers during war days in most countries. Handicapped persons, not now utilized to full advantage, may be trained for special occupations. This could add an appreciable number of skilled people.

Israel's Minister of Labor, Giora Josephthal, would like to see as much as 20 per cent of the adult population retrained for economically productive occupations. Presumably, he would be happy to raid the haberdashery stores, the barber shops, the cafes, the beauty parlors, the real estate agencies, the toy stores, among others, and retrain their employees for service as electrical, mechanical or construction technicians; textile, rubber, ceramic, chemical, plastic or metal skilled workers. Would it work? One already finds signs in scores of shop windows: Sales Help Wanted.

Growth, development and prosperity have their own critical problems, no less difficult to solve than those associated with depression or economic stagnation. It is a grave challenge which faces Israel.

SUDBURY WOMEN HOLD IMPRESSIVE AFFAIR

Pictured above, from left to right; **Miriam Rosenthal** who modelled a smart knit suit; **Betty Meakes,** Women's Editor of the Sudbury Star who commentated for the parade of styles; **Anita Levine,** wearing a stunning white hand embroidered evening frock; **Dora Robins,** in a white and gold embroidered floor length gown, **Ann Jaffe,** in a black knit with hand embroidered neckline, and **Marcia Ironstone** convener of the affair.

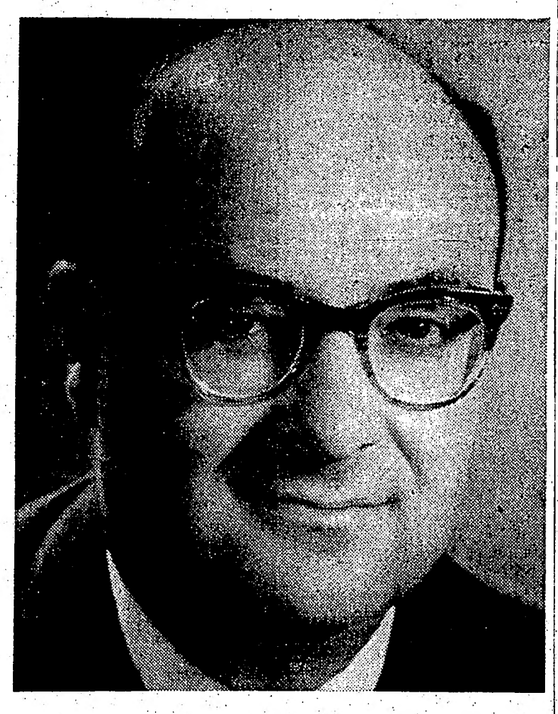
SUDBURY, Ont. (CJN) — More than 125 women's groups and organizations of Sudbury were represented by leaders and presidents who were invited to see a showing of handsome clothing, handicrafts, jewelry and other imports in a collection from Israel, brought to Sudbury by the Hadassah Organization.

The style show, in which members of the Sudbury Jewish Community women's group modelled, featured some exquisite garments from the Israeli collection with handsome Yemenite embroidery on hand-woven and loomed fabrics to draw "oohs" and "aahs" from an appreciative audience.

The event was held in the attractive auditorium of the new Shaare Hashomayim Synagogue on John St. Marcia Ironstone, was convener. She was assisted by ladies of the Jewish centre, with Mrs. Norman Shlafman, president of Hadassah, and Ann Jaffe, president of the sisterhood, heading the various groups. The style show was followed by an Israeli film in sound and color, with Rabbi William Rosenthal running the projector. He also conducted a tour and lecture of the synagogue for the many women anxious to view the building and sanctuary.

In Our Town And Elsewhere

PINHAS ELIAV TO SPEAK HERE



Mr. Pinhas Eliav, Consul General of Israel will address the Keren Hatarbut Organization of Toronto on Sunday, February 5th, 1961, at the Auditorium of the Labour Zionist Centre, 14 Viewmount Ave.

Mr. Pinhas Eliav is a graduate of the Hebrew University in Jerusalem where he majored in oriental studies and took an M. A. degree. For a period of two years, from 1944 to 1946, he was private secretary to the late Rabbi Meir Berlin, one of the spiritual leaders of orthodox Jewry. During Israel's War of Independence he served first on the Jerusalem front, and later as liaison officer with the Moslem and Druze Committee in Northern Israel.

—He has been in the Foreign Service since 1949. In the period of 1951-54 he was Second Secretary of the Israel Embassy in Washington and was personal assistant to Ambassador Abba Eban. He was a member of the Israel Delegation to the U.N. General Assemblies of 1952 and 1953; to the Conference of the International Civil Aviation Organization held in Montreal in 1951, and to the International Red Cross Conference which took place in Toronto in 1952.

HEALTH SERIES AT MOUNT SINAI HOSPITAL

The 1961 Health Lecture Series sponsored by the Women's Auxiliary of the New Mount Sinai Hospital will inaugurate the new season with a lecture by Dr. David Shaul on the subject, "Women — Facts and Fables." Chairman of the event, to take place on Wednesday, February 1, at 1:30 p.m. will be Mrs. Harry Eisen, Jr.

Subsequent lectures to be held in March and April will include Dr. Isaac Shleser on the subject "Don't Be A Heart Breaker" (an ounce of prevention); and "Plastic Surgery" with a panel of doctors — Dr. Harold Stein, Dr. Wm. Goodman, Dr. Irving Rose, and Dr. Maxwell Bochner as moderator.

JEWISH SERVICE OF WORSHIP AT HART HOUSE

The Annual Jewish Service of Worship conducted by the B'Nai B'rith Hillel Foundation at the University of Toronto took place on Sunday morning, January 22, in the Great Hall of Hart House. Principal speaker was Dr. Bernard Bamberger, Spiritual leader of Congregation Shaarey Tefila, New York City, and President of the Central Conference of American Rabbis. The Service was conducted by Rabbi Aaron M. Kamerling and Cantor Samuel Stolnitz, assisted by the Choir of the Holy Blossom Temple.

The scriptural portion was read by Mr. Joseph McCulley, Warden to Hart House, and the Benediction was delivered by Rev. Alan McLachlin, Acting Chaplain to Hart House.

UPPER CANADA LODGE HEARS FORD EXECUTIVE

Mr. K. W. Atkinson, Comptroller of the Ford Motor Company was guest speaker at the January 18th meeting of Upper Canada Lodge, B'Nai B'rith held at Zuchter's. Subject of Mr. Atkinson's address was "Automobile Industry and the Economy".

WAR OF LIBERATION FLIER ADDRESSES CRADLE GROUP

Mr. C. D. Wilson, Canadian flier who fought in Israel's War of Liberation was guest speaker for the Cradle Service Group on January 15th at the home of Mr. and Mrs. Joseph Gould, Briar Hill Avenue.

B'NAI B'RITH ENTERTAINS IMMIGRANT GROUP

The Annual social evening for immigrants sponsored by Eglinton Lodge, B'nai B'rith was an event of January 17th, held at International House.

WESTON SANITARIUM CLUB MUSICALE

Mrs. Joseph Doran, Lonsmount Dr., was hostess for the musicale sponsored by the Hebrew Weston Sanitorium Club at which the artists were Mrs. Harry Geller and Mrs. Gerald Marr, with Mrs. Benjamin Walker as accompanist. Mrs. Harry Rubinoff assisted the hostess in receiving the guests.

HERZL FILM MEETS GOOD RESPONSE

A number of Canadian actors using Irvin Teitel's script and under Leo Orenstein's direction turned out an able performance in the Theodore Herzl film seen last week on TV channel eleven. E. M. (Moe) Margolese was a jovial, cynical Max Nordaw and Larry Mann a portly and skeptical Baron de Hirsch. Lloyd Bochner skillfully interpreted the title role of the dilettantish playwright turned crusader — Theodor Herzl — who in the last seven years of his short life behaved with the frenzy and concentration of one who knew he was doomed to live out his span. The personal tragedy of Herzl's family — a real sacrifice to his flaming zeal for his people — is also touched on.

The production, it could be seen, was carried out with the maximum of economy, all mob scenes being eliminated and action generally centering around one or a small group of figures. But the action and dialogue carried the story so well that even the austerity of very little scenery went unnoticed.

Among the actors was Greek-Canadian George Sperdakos who played the role of David Wolfsohn, Herzl's intimate friend and successor.

The Herzl Centenary Committee of the Zionist Organization of Canada deserves high commendation for this effort and it is a feather in Canadian Jewry's cap that this first film done on Herzl in the English language is a Canadian product.

CORNWALL COMPLETES ISRAEL BOND DRIVE
Bar Mitzvah Boys Help Drive

CORNWALL, Ont. (CJN) — The Ninth Annual Drive for State of Israel Bonds in Cornwall reached a successful culmination Sunday evening (January 15th), when Marilyn Cantor, youngest daughter of Eddie and Ida Cantor, was the guest speaker in the Community Hall of the Beth-El Congregation. The Campaign was conducted under the leadership of Sol Kaye. Almost every Jewish family in this Seaway Community participated in the Dinner.

In addition to Miss Cantor, the programme included an invocation by Rabbi A. Matts, and greetings by Mrs. M. Schulman, Mrs. M. Goldhamer, and Peter Solway. A special table featured the thirteen-year old boys and girls of the Community to commemorate the Bar Mitzvah year of the State of Israel. Peter Whitzman, son of Mr. and Mrs. Earl Whitzman, spoke on behalf of this group.

Cornwall is the only community in Canada where the Women's Auxiliary prepares and caters the Dinner, and where the teenage boys and girls act as waiters and waitresses. This has now become a tradition and the youngsters look forward to the privilege of taking part in the activities on behalf of Israel. Special greetings were conveyed from Archie Dover who is spending the winter months in Miami Beach.

In addition to Sol Kaye as Chairman, the Committee included Archie Dover as Co-Chairman, Peter Soiway as Honorary Treasurer, and Alex Abugov, Louis Dubinsky, Marcus Goldhammer, Louis Horowitz, Paul Horowitz, David Kaye, Irwin Martin, Rabbi A. Matts, Alderman Bernard Miller, Alfred D. Miller, Julius Miller, Oscar Niduvitch, Samuel Nyman, F. Pincus, Moe Schulman, Sam Smolkin, Irwin Thaw and Earl Whitzman.

American Rabbi Guest Of Honour At Camp Israel Banquet

The Toronto Jewish Community will be favoured with an outstanding guest on Jan. 29, 1961, at the Camp Israel banquet. Rabbi H. Schacter will highlight the impressive program on behalf of Camp Israel, located in Orillia.

A gifted orator and eloquent preacher, Rabbi Schacter is the spiritual leader of the Mosholu Jewish Center, Bronx, New York, and is a graduate of Yeshiva University, where he later taught. His dynamic personality and stimulating addresses in many parts of the United States and Canada have won for him national acclaim.

Rabbi M. Alon, of Hamilton, will act as Master of Ceremonies.

Also on the program are: Rabbi P. Rosensweig of Kitchener; Rabbi Walter S. Wurzburger, of Congregation Shaarei Shomayim, and Rabbi M. Ochs of Torath Emeth Jewish Center. — Rabbi S. K. Weinberg and Mr. H. Wolfe will report on behalf of the organization.

The Honourable Allan Grossman, M. P. P., Minister without Portfolio, will extend special greetings.

The guest pianist will be Arthur Ozalins, a 14-year old, acclaimed as a child prodigy. A musical trio of campers will be Dorothy Segal, Magda Lebowitz, and Rochel Nussbaum.

Camp Israel is a religious — re-establish itself after a fire last June destroyed the main building, housing kitchen, infirmary, and staff quarters.

Camp Israel is a religious - educational camp, sponsored by the Agudath Israel of Toronto, at 608 Bathurst St. Rabbi T. H. Klein is Executive Director.

FAMOUS NETHERLANDER VISITS TORONTO

The other evening we attended a reception for a remarkable Dutch man who heads one of the most important businesses in the world. He is Ernst Hans van der Beugel, a former Deputy Foreign Minister of the Netherlands who is now Deputy-President of the KLM Royal Dutch Airlines.

Mr. and Mrs van der Beugel were hosts to the elite of Toronto at the reception at the Royal York Hotel. They were joined by leaders of the Dutch colony in our city, among them the top officials of the KLM airlines in Canada.

Mr. van der Beugel is only 43 years old. He is an economist by training and a graduate of the university of his native city of Amsterdam.

Immediately after the liberation of the Netherlands, in 1945 Mr. van der Beugel became a high official of the government. In 1947 he directed the Marshall Plan bureau at the Ministry of Foreign Affairs.

Mr. van der Beugel who will become international KLM president this coming spring, spoke to us about the phenomenal growth of the post-war Dutch economy and the possibilities for investment in the Netherlands. The Dutch, for centuries the best trade men on the continent, have again proven the value of their experience in commerce and industry.

The Jewish community was represented at the reception by Meyer W. Gasner; Mr. J. Rothschild; Mr. Morry Koffler; Mr. Max Tanenbaum; Mr. Morry Wingold and M. J. Nurenberger, editor of The Canadian Jewish News.

Senator David A. Croll To Receive Community Service Award

Senator David A. Croll, Q.C. has been informed by Dr. Louis Finkelstein Chancellor of The Jewish Theological Seminary, that the Community Service Award will be conferred upon him by the Seminary at a Dinner, Monday evening February 27th, in Miami Beach, Florida. The Award is conferred by the Seminary upon a very limited number of Community Leaders in the United States and Canada who have particularly distinguished themselves in "furthering the spiritual and cultural betterment of the Jewish people". Senator Croll will be the only Canadian to receive the Award this year.

Senator Croll was appointed to the Senate on July 29th, 1955 after an action packed career as a Legislator and Statesman. One of the most popular speakers in behalf of Jewish causes, he has spoken in behalf of Israel at innumerable meetings and has been the consultant on Civic Rights for the Canadian Jewish Congress. A member of both Beth Tzedec Synagogue and Holy Blossom Temple, he is Honorary Vice-President of the Y.M.H.A., and a member of the Board of Directors of the Jewish Home For The Aged and the New Mount Sinai Hospital. He received the B'nai B'rith Humanitarian Award in 1956.

TORONTO ZIONIST COUNCIL LUNCHEON

The next meeting of the Toronto Zionist Council Luncheon Club to be held in the Zionist Centre, 651 Spadina Avenue, Toronto, on Wednesday February 1st at noon, will celebrate the New Year of Trees — Tu B'Shvat.

The programme will feature a beautiful new color film on the development of forests in Israel called "A FOREST IS BORN". The film graphically depicts the "life story" of a forest, beginning with the planning stage in the head office of the Jewish National Fund, through tree nurseries, the actual planting of the trees on the site, to the harvesting of selected trees for Israel's growing lumber industry.

The programme will be completed by a short address by the Toronto J.N.F. President, Mr Louis Lockshin, who this past summer paid his third visit to Israel, this time accompanied by his family. Mr. Lockshin is a very active communal leader who interests himself in all facets of organized Jewish life in the city.

The chairman of the Luncheon Club is Rabbi Dr. Stuart E. Rosenberg.

WOOING AFRO-ASIAN STATES

(continued from page 2)

Israeli setback, such as a hostile motion or the exclusion of an Israeli diplomat at some Pan-African conference, the Press and particularly the Israeli and world Jewish Press takes it up and magnifies it into a major diplomatic defeat. Actually, Israel is advancing so fast on so many diplomatic fronts in Central Africa that the Israeli Foreign Ministry can hardly keep up, and Nasser is on the defensive; hence his fury.

IT WILL TAKE TIME

Israel has a number of natural disabilities in dealing with new Central African States. Israel is "white" and largely European in outlook. It is closely linked with "imperialist powers", such as France. It has little experience in tropical agriculture, mining, and heavy industry. It can provide only a fraction of the vast capital needed by the new African States. In spite of much wishful thinking, Israel has not yet overcome its colour prejudice, even towards darkskinned Indian Jews, for example. It will take years more until Israelis are sufficiently mature to lease rooms willingly to African trainees and students in Israel on a visit. And as long as Israeli girl students at the Hebrew University refuse to go to cinemas with their fellow-Israeli Arab students, as "there is no future in it," it is to be expected that they will be equally averse from being seen in public with Africans. It will take time until colour prejudice in Israel is completely overcome.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: An Analyst Views The Creation Of Woman ... Theodor Reik and "Eve" ... Unique Project for Aaron Hart Lodge Members ... Bickell Grant Benefits Hospital ... Briefly noted.

On Sunday evening, January 15, Hillel House on the University Campus, bursting at the seams with an overflow audience of enthusiastic, earnest Jewish students, played host to one of the world's foremost psycho-analysts, Theodor Reik, friend and pupil of Sigmund Freud, and himself author of numerous books on Love, Sex, Guilt as well as biblical subjects. Dr. Reik is President of the American National Psychological Association for Psychoanalysis. His most recent volume bears the title, "The Creation of Woman—a Psyhoanalystic Inquiry into the Myth of Eve", and it was on this subject that he addressed his Toronto audience.

• • •

Whether or not the Herr Doktor succeeded in clarifying the contradictions in "Genesis" concerning the creation of the first woman on earth, is a moot question. But even if the problem remains as mysterious at it has since the Biblical chapter was first written, there can be no doubt that those of us who were present that evening felt we had all been in the presence of a remarkable personality of our time. Dr. Reik's appearance is the very prototype of what we would expect of a Viennese analyst of Freudian vintage. He is a tall man and portly, with a bristling gray mustache and pointed beard, bald-pated with a fringe of gray hair at the back, bright black eyes peering from behind dark-rimmed spectacles. The accent too was English with strong overtones of "Alt-Wien", and the interpolation of "Humn?" after each point made, was pure professional of the old school. The "Humn" was a personal little mannerism of speech which somehow endeared him to his audience, as though he was giving us a little breather to absorb his thought, and to inquire "Do you follow me—are you with me?"

• • •

So much for the external Dr. Reik. The content of his analysis can, I feel, be best understood from a careful reading of his book "The Creation of Eve", for it was directly from his text that he made the comments. Frankly, while he undoubtedly added to the sum total of our information on the primitive rituals of ancient peoples concerned with puberty, the creation of Eve remains as mysterious as before. Can it ever really be clearly explained, despite archaelogy, anthropology, or psycholanalysis—or is the goal of all such conjecture merely a comparative study of how it all MAY have begun?

LITTLE UNEASINESS

On the other hand, Israel has much to offer to the new African States, even in competition with countries which have much more tropical experience (e. g. Great Britain, France and Belgium) or much greater resources (e. g. U.S.A. and U.S.S.R.), or are more favourably situated (e. g. Egypt): (a) Israel has many more experts to offer than has, say Egypt, who are willing to serve in the tropics; (b) Israel is a small country (unlike the U.S.A. or U.S.S.R.) with no imperialist ambitions, and is accustomed to doing things on a small scale; (c) Israel unlike Egypt, does not attempt to subvert the new regimes but is anxious to preserve their independence; (d) Israel is a Welfare State, with much experience in planning, in trade union organisation, and in co-operation. It is Socialist but not Communist, egalitarian and democratic, with a mixed economy, two-thirds in the public sector and one-third in the private sector; (e) Israelis have self-confidence, energy, and boldness. They are still in the pioneering stage themselves, can improvise and sometimes work miracles on a shoestring; (f) As Israel's standard of living is half that of Britain, and one quarter of that of the United States, Israeli experts can usually be hired for much less than those from bigger and richer countries.

Hence, in Israel, there is little uneasiness about Israel's future in Asia and Africa. There will always be setbacks. This is another aspect of the Arab League's cold war with Israel. But "this" war Israel is winning.

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As the cover notes on his book conclude", Dr. Reik's version of the creation of woman may not appeal to those who are satisfied with "that old time religion", but it cannot be denied that his book throws a new and fascinating light on the origins of man and his beliefs".

PROJECT FOR THE BLIND

"Aaron Hart Lodge" is one of the newest additions to the roster of B'nai B'rith groups in Toronto. In existence some three or four months, the group is comprised of young men between the ages of 25 and 35, mainly university graduates who are engaged in the professions and business world. Membership has already exceeded 125, and it is interesting to note the number of names which co-incide with those of many community leaders—an indication that community responsibility is being taken seriously indeed by the generation to follow.

Aaron Hart members have taken on a nmber of extremely worthwhile projects one of which is the reading and tape-recording of both technical and historical works for the use of blind students. The lodge has also joined the Canadian Branch of the United Nations Association — evidence of their concern for the development of international understanding on the part of young Canadians. Yet another project being undertaken is the visiting of young patients at the Sick Children's Hospital, where they will serve as "substitute parents."

Executive members of Aaron Hart Lodge include James M. Lewis, President; Ronnie Oelbaum, First Vice President; Allan Glassman, Corresponding Secretary; Victor Beube, Rec. Secretary, and Monte Kwinter, Treasurer.

We wish the executive and membership of this newest member of the B'Nai B'rith family every success in the excellent work they have undertaken.

GRANT BENEFITS MOUNT SINAI HOSPITAL

The J. P. Bickell Foundation has recently approved the application of the Mount Sinai Hospital for a grant of $25,000 for the purchase and installation of an Automatic X-Ray Developer which will be of immeasurable benefit to the hospital's Department of Radiology. The equipment is called an "X-Omat" and can process a film from entry to completion for reading by a Radiologist, in seven minutes. Doctors will thus be enabled to receive their reports much more quickly than formerly, and this will obviously be of great benefit to the patient.

A recently concluded three-day inspection of the hospital as to facilities, services, and organization conducted by Dr. William I. Taylor, Executive Director of the Canadian Council of Hospital Accreditation, has resulted in re-canfirmation of the full accreditation which Mount Sinai Hospital now enjoys. In his report Dr. Taylor commended the Governing Board of Mount Sinai for "excellent interest and intelligent activity in their provision of a well appointed, well staffed and well organized and administered hospital."

A former Torontonian, **Melville J. Dunkelman,** who now lives in Cincinnati, was installed as President of the historic Isaac M. Wise Temple in that city at ceremonies which took place on January 22. Mr. Dunkelman is the youngest man ever to hold this distinguished position in the Cincinnati congregation. Present at the installation service were Mr. Dunkelman's parents, Mr. and Mrs. J. B. Dunkelman who are life-long members of Holy Blossom Temple in Toronto.

Mr. Phil Stone, Vice-President of Toronto Radio Station CHUM, was recently elected as President (Chief Barker) of the Variety Club of Toronto, Tent 28. The Ontario Branch of this international Show-business organization is the only one in Canada.

Mrs. Albert State (the former Millie Belatsky of Toronto) has been elected as President of the Council of Jewish Organizations of Hamilton — the first woman in the history of Hamilton community to hold this important post.

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GEORGE JESSEL AT B'NAI B'RITH BONDS EVENT

GEORGE JESSEL

George Jessel, considered by many the "all-time great" of American show-business will be the starring guest at the B'nai B'rith Israel Bond event of 1961 to take place at the Beth Sholom Synagogue on Thursday evening, February 2nd. The affair which has been titled "Cafe Tel Aviv" will take the form of a cocktail dance, with admission based on the purchase of an Israel Bond in 1960. Also starring that evening will be the "Nerkoda Israeli Dancers".

Mr. Jessel who has given prodigious amounts of time and talent to countless charitable causes, is a leading star of radio, the Broadway stage and television and is frequently seen on the Ed Sullivan and Jack Paar shows.

Chairman of the B'nai B'rith event will be Mr. Robert I. Zweig and Mrs. Samuel Spencer and Mrs. J. Barruch.

SOCIAL NOTICES

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Announcements, Engagements, Receptions and Personal Notices.

ENGAGEMENTS

Rabbi and Mrs. Reuben Slonim, 2 Heathdale Rd., are happy to announce the engagement of their daughter Rena, to Barry Tsur, son of Mr. and Mrs. Chaim Tsur, of Tel Aviv Israel. Marriage to take place in Toronto, August 1st, 1961.

Mr. and Mrs. Charles Wasser, 1642 Bathurst St., are happy to announce the engagement of their daughter, Fay, to James Harris, son of Mr. and Mrs. Robert Harris of London, England.

Mr. and Mrs. Max Tanenbaum, 424 Rosemary Rd., announce the engagement of their daughter, Tauba, to Rabbi Solomon Spiro, son of Rabbi and Mrs. Joshua Spiro, Detroit. The wedding will take place August 3, 1961.

Mr. and Mrs. Major Baker, 94 Latimer Ave., are pleased to announce the engagement of their daughter, Ellen, to David Cowan, son of Mr. and Mrs. Max Cowan, 14 Manor Haven Rd. The marriage will take place on July 27, 1961, at Adath Israel Synagogue.

Mr. and Mrs. Oscar Shainhouse, 94 Ridge Hill Dr., announce the engagement of their daughter Mary, to Donald Morton Carrel, Welland, Ont., son of Mr. and Mrs. Harry Carrel. The marriage will take place Tuesday, February 7, at the Beth Tzedec Synagogue.

Mobilizing Heavy Industry For The 1961 U.J.A. Drive

An organizing meeting for the Leaders of the Steel Group was held recently at the home of Louis Lockshin, Chairman of the Heavy Industry Division in the 1961 Toronto United Jewish Appeal Campaign.

Among those who have accepted Leadership positions in this year's Campaign are:- Stan Sobol; Wayne Tanenbaum; Morris Kaufman; Bill Gordon; Ben Wortsman.

Louis Lockshin, on opening the meeting, said — "The Steel Group represents a very strong and hard-working section of the important Heavy Industry Division. This year we are gratified to find that more than ever before we are willing to take over Leadership responsibilities. We all realize the importance of a growing school system, the relocation of the Jewish Library and the New North Toronto "Y", in order to meet and keep pace with the educational and cultural requirements of a rapidly expanding Jewish community such as we have here in Toronto. We know, too, that there is an enormous amount of work still to be done in Israel, and we mean to do our part in seeing that the job is not left unfinished — the building incomplete." He ended - "We of the Steel Group feel particularly obligated to set the pace in this year's drive since Max Tanenbaum, 1961 Campaign Chairman, comes from our group."

Other members of the Heavy Industry Division include:—Steel Fabricaters, Jack Jacobs; Metal Stamping, Nicholas Munk; Machinery, Harry Mintz Richard Tarshis, Sam Berman; Scrap Metal, Ben Axsmith, Murray Schiffman, Irving Cooper; Secondary Materials, Sam Granat. stein, Bert Godfrey, co-chairmen Ben Casselman, Henry Eisen, Ben Himel, Ben Horenfeldt, Dave Nightingale, Herman Salb.

LEADERS OF STEEL INDUSTRY

Louis Lockshin

Stan Sobol

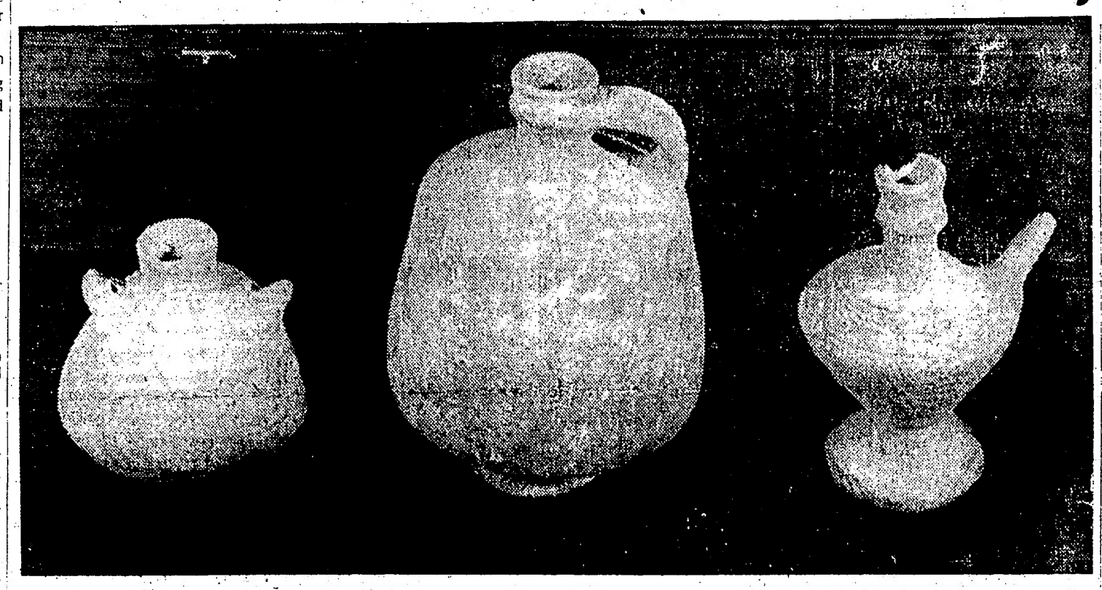
Ben Wortsman

Morris Kaufman

Bill Gordon

Wayne Tanenbaum

Prime Minister Presented With Rare Objets d'Art



Three pottery vessels excavated in Israel and certified as authentic pieces of antiquity were presented to the Prime Minister, John G. Diefenbaker, at the annual Ambassador's Ball Tuesday in the Royal York Hotel. They span more than 2,000 years of the history of the Holy Land.

The diamond shaped pot on the left, with its flattened corners and two loop-handles on its upper part just below the short neck, dates to the late Bronze Age, approximately 15th Century B.C., coinciding with the time of the Hebrew Judges. The loop-handles indicate the vessel was a suspended container for edibles.

The jug in the center is one of the most representative pieces of pottery which was widely used during the Iron Age, approximately 1000 to 800 B.C., corresponding to the time of the Jewish Kings. The body of the vessel flares towards the bottom before narrowing sharply to its ringed base. A well formed handle connects the neck with the tapered shoulder to facilitate pouring.

The decanter on the right bearing an incised decorative motif on the upper part of the body, dates to the Byzantine period, approximately 5th to 6th century A.D. The protruding spout indicates its use as a wine container

The objects are accompanied by a letter from Mr. Harry Philipps, Official Expert on Arts and Antiquities for the Office of the Prime Minister of the State of Israel.

Mr. Diefenbaker is the recipient of this year's Canada-Israel Friendship Award which is presented annually at the Ball. The Ball under the patronage of the Israel Ambassador, Yaacov Herzog, is sponsored by the Toronto Israel Bond Organization. Chairman for the evening was Mark A. Levy.

Canadian Panorama

BY MORDECAI HIRSHENSON

MIXING MITZVAH WITH MONEY

There was a time in the not too distant past when a **bar-mitzvah** (there were no **bat-mitzvah's** then) was considered primarily as a religious event in a boy's life, secondarily a family **simcha** and then by extension a social event for friends and personal associates. By now it has become with some baldly and bluntly a commercial transaction in which parents who may be business or professional men hop. to win favour and gain clients and fees.

This is not the voice of doom speaking and does not emanate from a "viewer with alarm" but is a direct quote from a statement of a Toronto lawyer, Manning Roebuck,Q.C., by name, who unsuccessfully appealed to have the expenses for his daughter's bat-mitzvah ruled tax-exempt as a business expenditure. Said Mr. Roebuck, as quoted in the Toronto Telegram (on the front page, no less):

'However, when the situation arises where important clients divert their business elsewhere without rhyme or reason, the time has come for us to pursue a course more in keeping with these modern times," the brothers said.

"As a start, we chose the opportune birthday of Elaine. Roebuck to seize the chance to invite guests to the extent that 80 to 85 per cent. of them were clients of our partnership."

A further statement was that the case may be appealed to the Exchequer Court.

TORONTO STORIES

Two religions normally at opposite poles must have been surprised to find themselves in support of each other recently. When the Jehovah's Witnesses sect appealed to block a law that would permit blood transfusions for a child over a parent's protest, a Catholic organ, the Canadian Register supported the principle inherent in the Witnesses' demand, i.e., that the parent not the state is master of the child.

Toronto's Sephardic Association (now associated with the Farband Order) has a standing rule that its business is to be conducted in the English language. Among themselves the members speak mainly French and some Spanish, and all are familiar with Arabic.

Pierre Berton's two articles in the Star on religious education in the public schools has stirred up considerable controversy on the issue and to judge from the letter reaction, most of it favourable to his position.

The deputation that appeared before **Premier Frost** two weeks ago on housing discrimination was described by him as one of the most representative groups that had appeared in the Parliament Buildings. People were present from as far away as Windsor. The Canadian Council of Christians and Jews, which in the past has generally not participated directly in social action, was represented. A large number of clergymen were present either from their own churches or in some cases representing secular organizations like the Hamilton Welfare Council. On the other hand there were laymen (such as lawyer Andrew Brewin) representing church groups like the Anglicans. Main organizer of the deputation was Alan Borovoy, executive secretary of the Labour Committee for Human Rights. The Canadian Jewish Congress was represented as well as the Saint Catharines Jewish community.

The lecture by Theodor Reik the other Sunday drew the largest crowd in the history of Toronto's Hillel Foundation, several hundred persons being turned away at the door. Dr. Reik who is 72 — and of course Vienna-born — is one of the surviving originals of the classical period of psycho-analysis, being a member of the generation that studied at the feet of Sigmund Freud. The lecture of this bearded psychiatrist (who himself resembles an Old Testament figure) dealt with the psycho-analytical interpretation of the Adam and Eve story. The audience was thronged not only with undergraduates, but theologians, psychologists, professors, and rabbis who came to hear the Freudian "Rashi" on Genesis.

FARBAND WELCOMES SEPHARDIM

The "Proclamation of Welcome" issued by the Toronto City Committee of the Farband Labour Zionist Order to its new branch of Jews of North African origin is an imposing document. Signed by Harry Weinstock and Leo J. Moss, Toronto chairman and executive director respectively, and by Louis Segal, general secretary, it starts as follows:

"Jewish history has been unique in the annals of man. Despite the fact that our people have for two milennia been dispersed to the far flung corners of the earth, we have nevertheless defied all human science and remained one people.

"On this occasion we are proud and happy to welcome you, the nucleus of Sephardic Branch 603, members of an ancient and historic Jewish community, into our midst.

"We welcome the opportunity thus afforded, of witnessing, and of aiding you to become Canadian Jews, first-class citizens, proud of your heritage, and of our heritage, playing a productive role in your newly adopted land and in your newly adopted organization."

Record Attendance At "Eitz Chaim" Annual Dinner

Rabbi Dr. Emanuel Rackman addressing Eitz Chaim Annual Banquet.

Joseph Grossman, Pupil of Eitz Chaim addressing in the name of Eitz Chaim Student Council.

A record crowd of close to 500 people attended the "Eitz Chaim", annual banquet on Sunday, January 8.

The dinner, being the main event in 'Eitz Chaim's" current $350,000 combined campaign, aroused special interest among the host of the school's friends and supporters, by becoming a vivid demonstration of its tremendous growth and expansion in the last few years.

The audience received with great enthusiasm the news that the new addition to "Eitz Chaim" on 1 Viewmount Avenue is nearing completion, and that enrollment has risen to the record number of 1,100 students.

The highlight of the evening was the address by the distinguished guest speaker, Rabbi, D. E. Rackman, honorary president of the Rabbinical Council of America, who moved the audience by his eloquent plea for genuine Torah education, which he termed "the only hope for our future as a people."

Equally well received was the announcement of the campaign chairman, Mr. Ben Wortsman, that the halfway mark in the school's campaign has already been reached, the sum of $175,000 has already been pledged to assure the school's continuous growth.

A special tribute was paid to Rabbi Benjamin Hauer, the spiritual leader of the Beth Jacob congregation, who directs the school's activities with great ability and dedication.

Greetings at the dinner were delivered by the president of the Yeshiva's Moril Graubart, Mr. H. Rubenstein, by Mr. I. M. Korolnek, the honorary president of the "Eitz Chaim" schools and one of its founders, by Rabbi Dr. W. Wurzburger of Shaarei Shomaim who addressed on behalf of the Ontario Rabbinical Council, by Mr. S. Sable, the president of the United Jewish Welfare Fund, and by Dr. J. Diamond, the director of the Bureau of the Jewish Education. The dinner was chaired by "Eitz Chaim's" president, Mr. H. Korolnek.

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by Vicki VanKirk

"TOPSY-TURVEY" Dessert Reconciles Old Enemies

CHIPITS-PEACH UPSIDE DOWN CAKE really needs no recommendation.... it's that delicious.... but it is is a fact that it called a halt to a warfare that has been going on for years at Betsy Bernstein's house. She has twins, (assorted sexes) who have been bitter enemies from the cradle up. They don't even stop for mealtimes, she says!

If she forbids them to speak to each other, they continue the battle by exchanging kicks beneath the table.

So it was a really dramatic moment when they found themselves in perfect agreement over this luscious dessert. Yes, they each took one spoonful of that CHIPITS-Peach Upside Down Cake.... and beamed at each other! "Oh boy!" piped Morry happily. And "I'll say!" chirruped Elaine blissfully.

This cake is really enough to make anyone happy. There's something gunse git about the combination of peach flavour, and that marvellous, true chocolate taste that only CHIPITS can give a recipe. Your family is certainly in for a rare treat!

Ingredients:

1 cup granulated sugar
1½ cups sifted cake flour
½ cup brown sugar -- packed
¼ cup butter
½ cup shortening
½ cup milk
2½ teaspoons baking-powder
½ teaspoon salt
1 teaspoon vanilla
3 tablespoons peach juice
8 canned peach halves
1 egg
1-6 oz. package CHIPITS

Method:

Preheat oven to 350 degrees F. Melt butter in bottom of 9" square pan. Combine with brown sugar and peach juice. Arrange peaches in attractive way in mixture in pan, sprinkle CHIPITS in between. Sift together flour, sugar, baking powder and salt. Add shortening and about half of the milk. Beat for 2 minutes. Add remaining milk, unbeaten egg, vanilla and beat for a further 2 minutes. Spoon batter carefully over fruits and CHIPITS. Bake for about one hour. Allow to cool for 10 minutes and invert on serving plate.

P. S. Have you sent for your CHIPITS Recipe Book yet? It's free, you know. All you have to do is write to: Vicki Vankirk c.o The Canadian Jewish News.

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The Woman And The Home

THE LYONS DEN

By LEONARD LYONS

PARTY NOTE: Harry Richman, who was the top night club singer of his day, tells of the time he sang for the King and Queen of England. Then he went to a party given by the then Ambassador Joseph P. Kennedy, for his daughter... Richman started telling Kennedy about his command performance when he tripped over a young man seated comfortably on the floor. "Who's the kid"? the singer asked, and Kennedy told him: 'John D. Rockefeller 3d".

THEATER NOTE: Eugene Ionesco, author of "Rhinoceros", has a daughter of college age who wants to become an actress. "Her mother is a bit worried about it," said Ionesco. "The theater, after all, is a hazardous profession. But we've solved it. We're permitting Marie to act, but to make sure she has some security she will study veterinary medicine."

FINANCE NOTE: The late Judge John J. Burns of Boston liked to allude to his humble origins in colorful descriptives. He said of his good friends, the Joseph P. Kennedys: 'They're so rich, they even have fruit in the house, when nobody's sick."

DIPLOMATIC NOTE: At the State Dept. during this period of transition the story was told of the diplomatic nicety credited to Bill Bullitt when he was Ambassador to France. He gave a party for 250 Annapolis midshipmen and invited 250 pretty Paris girls some with their mothers as chaperons. One mother said it was generous of the Ambassador to invite their daughters -- but why not their sons, too? ..."Madame," replied Ambassador Bullitt, "I didn't invite the sons because I feer the comparison."

MAGIC NOTE: A magician auditioned for a job at New York's Israeli Cafe Sahbra. "I hold up a deck of cards," he said. "You pick a card, and put it back into the deck. I throw the deck into a silk hat. Then I pull out the card you picked"... The manager asked, "But how do you do that trick?"... "I don't, really," said the magician: "I have a rabbit in that hat, who cheats."

● JIMMY STEWART dined last week with OTTO PREMINGER, for whom he starred in "Anatomy of a Murder." The movie was filmed in a Michigan town. Duke Ellington played one of the minor roles. Preminger reminisced about the tiny hotel where they all stayed, and of the breakfast music Ellington played for them. "Now I can tell you," said Stewart. "For Duke that wasn't breakfast music. He'd stayed up all night, playing the piano."

● The meeting of HARVARD'S BOARD of Overseers last week was formal and business-like, despite the presence of the President-Elect of the U.S. Near the end of the session, however, JFK was invited to say a few words. He told the Harvard overseers that he, in effect, had been setting up a university of his own in Washington. He had a dean, he added, and lots of professors.

● The road company of "THE SOUND OF MUSIC" now is in rehearsal, with Florence Henderson playing the Mary Martin role. The tour will start with a five week booking in Detroit... JOE KIPNESS, co-producer of "La Plume de Ma Tante," bought out his partners in the Lanai and now is the sole owner of the new restaurant in the Winter Garden Theater... Because of the other six-footers in "Once There Was a Russian," WALTER MATTHAU will wear special heels to make him 6 foot 8.

● The North American Game Breeders & Shooting Preserve Assn., provided its own mallard ducks at its Hotel Edison convention Jan. 16. This is the first time the hotel had permitted any organization to bring in its own main dish for preparation in the kitchen. Irwin Kramer, owner of the hotel, explained this policy change: "It was easier for me to let them do that than for me to become a game breeder."

● Prof. ARTHUR SCHLESINGER Jr.'s role in the Administration probably will permit him to remain at Harvard. It may involve our cultural programs. . . HORST BUCHOLTZ, the German actor who stars in the new film "Fanny," is willing to change his name now... Years ago GEORGE AXELROD sold the film rights to his first novel, "Beggar's Choice," for $5,000. HAL WALLIS just bought the rights from John Wayne for $60,000. He'll co-star Shirley MacLaine and Dean Martin.

● INGRID BERGMAN couldn't attend the Democratic Victory Ball because her husband, LARS SCHMIDT, suddenly became ill. ADOLPH GREEN attended and performed at the ball although his wife had just given birth to their first child, a boy, at Doctors Hospital... The David Merrick - Jackie Gleason feud persists. When Merrick heard that Gleason was sailing to France to do a movie, he said: Poor de Gaulle. As if he didn't have enough trouble with Algeria."

SCULPTOR: Jacques Lipchitz, the sculptor, recently celebrated his birthday, and cooked the dinner himself. "I know I must be getting old," he said, "because I've reached the—stage where I don't care what you say about my art, but I'm hurt if you criticize my cooking."

Mainly About Women

By Esther Zeldin

● A board meeting of the Ontario Chapter, Women's Branch of the Union of Orthodox Jewish Congregations of America, was held on Monday, January 16 at the Shaarei Shomayim Synagogue. Members include representatives of all affiliated orthodox sisterhoods in Hamilton, Kingston, Ottawa and Toronto.

The guests were welcomed by Mrs. Saul Sigler, president of the chapter; Mrs. Nathan Katz, president of Adas Israel Sisterhood in Hamilton read the invocation. They discussed the annual conference which takes place on Wednesday, April 19. A most interesting program has been scheduled for the conferance which should prove to be beneficial as well as entertaining. Further information on the conference will be released shortly.

● Highlight of the meeting was an address by Dr. Samson R. Weiss, executive vice-president of U.O.J.C.A.

● Paid up members of Ontario Chapter of the B'nai B'rith met for dinner at Old Angelo's Restaurant on Wednesday, January 18.

● Ben Gurion Club, Pioneer Women held a meeting at the home of Mrs. A. Larson, 312 Joicey Blvd. The members discussed the clubs major fund raising event — the annual mammoth Bingo and Auction. This year it is to be held on Tuesday, February 21, at the Y.M.H.A. Also mentioned was a Fashion Show sponsored by the entire Pioneer Women's Organization, on Tuesday, February 28 and Wednesday March 1 at Morgan's in Lawrence Plaza.

● "Modern Judaism — A Man's or Women's Religion", was the stimulating question asked of a panel at the January meeting of the B'nai Israel, Beth David Sisterhood. Participating in the discussion were Rabbi Albert Pappenheim, Mr. Sam Lipsky, Mr. Meyer Shelson and Mrs. Irving Wintrob. Special guests at the meeting were members of the B'Nai Israel, Beth David Brotherhood, who in conjunction with the Sisterhood are presenting an original satirical revue, "Goldie Lox and the Three Bagels" on February 25 & 26.

Mrs. Morris Kanoff was chairman of the meeting. The opening prayer was read by Mrs. Sydney Fox, and the minutes by Mrs. William Gryfe.

● A meeting of the excutive of the Y Arts Council took place on Tuesday January 17 at the Y.M. H.A. They convened to discuss the program for the 1961-62 season. The purpose of the Y Arts Council is to present cultural activities of all kinds to the community regardless of Y affiliation, race or creed. Their major areas of interest is art, dance, drama, music, humanities and Jewish studies. Next year's program will include a series of chamber theatre recitals. The council also decided to sponsor art exhibits on a year round basis.

● Among the new courses commencing shortly are a series on the Drama by Leon Major; History of Jewish Religious Thought by Prof. Emile Fackenheim; The History and Philosophy of Zionism under the joint direction of Prof. David Savan and Ben Lappin; and Jewish History by Moishe Menachovsky. For the ardent amateur musician a course on The Orchestra is conducted by Harold Sumberg.

Administrative officers of the Council are Samuel J. Granatstein, President; Mrs. Abe Levine-Chairman, Y Arts Council; Mrs. Harry Jordan-Chairman, Art; Miss Eva Langbord-Chairman, Drama; David Newman-Chairman, Jewish Studies; Albert Pratz - Chairman, Music; Philip Torno - Chairman Crafts; Harry Wolfson-Chairman, Humanities; David Andrews - Executive Director, Nathan Markus-Director Cultural and Educational Dept.

● A Special Workshop attended by the executive and council representatives of the 16 affiliated Pioneer Women's Clubs was held Thursday January 12, at the Labour Zionist Centre. Highlight of the evening was a symposium on the work of the Pioneer Women in Israel. Participants were — Agricultural Training Schools — Mrs. B. Shapiro, (Golda Meir Club); Vocational Guidance & Integration of Immigrant Women — Mrs. T. Margolis, (Masada Club).

Child Welfare & Children's Institutions — Mrs. D. Cowitz (Beersheba Club); Cultural & Political Activities of Moetzet Hapoalot — Miss Ruth Wolfish, (Council Chairman).

How Funds Are Used In Israel — Mrs. S. B. Hurwich, Cultural Chairman; After—School Clubs & Summer Camps — Mrs. R. Silverberg, (Galila Club).

● The West Suburban Jewish Community held a bowling night on Saturday, January 14, at the Queensway Bowl. After they met for refreshments at the home of Mr. & Mrs. A. Siegal, 50 Glenellen Dr. E.

● A luncheon for the Hadassim Chapter conveners of the Hadassah Organization of Toronto, took place on Tuesday, January 17, at the home of Mrs. Murray M. Herman, 21 Robinwood Ave.

The guests were greeted by Mrs. Jack L. Kamin, chairman of the committee; Mrs. Murray Herman, vice-chairman; Mrs. Edward Goldstein, treasurer; Mrs. Jack Freeman, Mrs. Joseph Gold, Mrs. Lou Hurwitz, Mrs. Harry Solmon, Mrs. David Kasler and Mrs. Wm. Pape, members of the committee.

Assisting at the tea table were; Mrs. John Devor, president of Hadassah, and the vice-presidents, Mrs. Sydney Wise and Mrs. Allen Small.

● Mrs. Louis B. Felman, convener of the Passport to Israel Ball sponsored by Toronto Women's ORT, held a luncheon meeting at her home for the committee.

Present at the meeting were: Mrs. Manny Kimel, Mrs. A. C. Finkelstein, Mrs. A. D. Berlin, Mrs. Henry Banack, Mrs. Louis Lackie, Mrs. L. S. Mirsky, Mrs. Alan Rein and Mrs. Nathan Levine.

● Coming Events:

The Tri Bell Ladies Auxiliary are holding a gala dance and social evening on February 4, at 9 o'clock at the North Bathurst Talmud Torah. There will be numerous lucky door prizes including holidays for two at the Concord Hotel in New York.

Proceeds of the dance will be donated to various organizations including The School for Mentally Retarded Children, Sick Children's Hospital and The Home for Crippled Children.

— Keep Smiling —

ENOUGH'S ENOUGH

A stranded English actor went into a sordid eating house in New York for a cheap meal. He was horrified to recognize his waiter as a colleague who had played with him in London.

"Great Scott!" he gasped. "You—a waiter—in this place!"

"Yes", relied the other in dignified scorn, "but I don't eat here".

T'T FOR TAT

"I'd like to have you look these shoes over and tell me whether they're worth mending", asked the physician of a repairer of shoes.

"I wouldn't spend any money on them", said the cobbler. "They're not worth it".

"All right, thank you", said the doctor as he turned to go.

"Fifty cents, please", said the shoes mender.

"Fifty cents! For what?" asked the medico. "You haven't done a thing".

"Neither did you the other day", said the shoe man, "when you examined me and charged me five dollars after telling me you found nothing wrong with me".

NOT FAIR

Auntie: 'And how did Harry do in his history examination?"

Mother: "Oh, not at all well, but then, it wasn't his fault. Why, they asked him things that happened before the poor boy was born".

OH, NO!

Wife had insisted on taking along every garment she owned, and they arrived at the station loaded with baggage.

"I—wish," said the husband thoughtfully, "that we had brought your piano."

"Now, don't be—sarcastic," came his wife's frigid reply.

"I'm not being sarcastic," he said wistfully. "I left the tickets on it."

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Humane Slaughter Problem Solved

Less than two months ago a new method of pre-shechita handling for cattle was installed in Canadian abattoirs, a method that received the unanimous approval of the Federal Department of Agriculture, the Society For the Prevention of Cruelty to Animals, and the Orthodox Rabbinate.

This was the final step in a process which lasted several years and during which Congress leadership worked assiduously to preserve the inviolability of the traditional Jewish method of animal slaughter.

HUMANENESS RECOGNIZED

Several years ago a campaign was started for the elimination of all painful practices in animal slaughter—a campaign instituted by SPCA's and humane societies. This move had aimed at removing various undesirable methods and was not in any sense directed exclusively at the kosher method.

Most genuine humanitarians recognized that shechita as a method of animal slaughter was among the most humane devices in historic use. There also were a minority, especially in other countries who were not so well disposed and whose intentions toward shechita were not free from malice.

NEW METHOD SOUGHT

The problem was to find a method of preparing animals for shechita which would not necessitate the shackling and inverted hoisting of the animal. While no factual proof had been introduced to establish that shackling and hoisting were painful a House of Commons Committee had recommended its abolition and a statute had been so enacted.

In Toronto a firm (Canada Packers) proceeded to experiment with various devices. The Canadian Jewish Congress special committee on humane slaughter was under the joint chairmanship of Sydney Harris of Toronto and Rabbi S. M. Zambrowsky of Montreal. This Committee of two invited the two leading authorities of Jewish religious law in America to come to Toronto to inspect these new devices: Rabbi Eliezer Silver of Cincinnati, president of the Agudath Ha-rabannim of the USA and Canada, and Dr. Joseph B. Soloveitchik of Boston, professor of Talmud at Yeshiva University.

After two visits to Toronto last summer, official approval was given to the method as being within the permissible halachic rules. The firm offered the device to the industry at cost and waived any royalties.

So effective is this new method that representatives from the U.S. agencies both rabbinical and secular have visited Canada with a view to studying it and adopting it in the USA.

SUBWAY RIDE

By RUTHIE

The Toronto Transportation Commission is contemplating advertising its mode of transportation. Why, I don't know. After commuting via New York subways for many years, one finds the fifteen-cent-rides here a GENAYDEN (paradise).

No, I'm not a traitor to New York. I LOVE the place. However, that doesn't mean my eyes are shut to its faults. And the means of commuting for the common herd leaves much to be desired.

The New York subway system was opened to the public circa the turn of the century. One can see it, too! For a stomach of steel, try riding along its criss-cross network of rails.

The belly-growl of an incoming train is sufficient to wake the dead. Nothing in the world can compete with its ear-splitting noise. Is it a wonder, then, that New Yorkers are immune to any siren call?

To this day I often marvel how I survived a New York subway ride. People are literally poured from the trains—all in one piece.

* * *

When I became ready for high school, I selected one in Manhattan.

We resided in the Bronx, hence the daily subway ride

"What", papa barked, "you'll be like a mashed sardine in a tin riding to school!"

Mama insisted I was flirting with the MELECH-HA-MAVET (death).

But you know kids, I was no exception. I had to assert my indepedence. What better way than to take my life into my hands and ride in the subway alone? Both ways—to and fro!

* * *

We lived in a section where the trains were elevated. After several stops, they made a nose-dive underground (much more exciting than Coney Island's loop-the-loop). Thus I was able to spot an incoming train before it reached a halt.

I had just enough time to dash up three steep flights of steps, throw my fare—provided I had it ready—into the box near the turnstile and bravely join the waiting crowd. This, of course, took place at 7:45 A.M. when the station was jammed with people going to work.

Once I was on the platform, the rest of the journey became a nightmare. I didn't have to bother about any form of locomotion. I was swept by the wave of bodies. With a glazed stare, I hoped I could make the train before the doors slammed shut in my face. I needn't have worried. The crowd behind me did a thorough job of surging forward. This gesture automatically got me inside. Once there, the rest was easy. All I had to do was stand still until I arrived at my destination.

Oh, those smells! There was coffee breathing down my neck, toothpaste breathing into my face, the faint odor of eggs on one side, occasionally a burp from the other side! I took it smiling. After all, I must have smelled too, though I hope from soap and water.

After each station stop, breathing became more difficult. If I inhaled, I couldn't exhale. There just wasn't room for a gust of breath. I need not have feared losing my books and lunch bag. They were plastered to me.

* * *

How well I remember what became of one lunch during a CHAL-HA-MOED PESACH (Passover week)! Battling to get into the train one morning, I wound up standing with one hand high above my head. In that hand I held my lunch. I was forced to remain in this position for forty-five minutes. The Statue of Liberty couldn't have struck a better pose.

About three stops before I was to emerge, I decided it was time to turn around and face the door. Whenever someone near me took a breath, I had enough room to gradually pivot around. However, only when I was ready to elbow my way out was I able to drop my uplifted hand. Elbow my way out, did I say? That was unnecessary. As I was pushed in, so was I pushed out. At that point I was a heroine. I made it!

* * *

I arrived at school glassy-eyed, banged up and ready for a day's concentration.

What about the lunch? Mama gave me chopped eggs between two matzohs. Well, it hardly resembled a sandwich. Let's say the matzoh-and-egg FARFEL (crumbs) comprised a strange dish—licked up for lack of a spoon.

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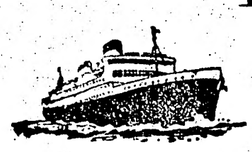

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A VOYAGE TO NASSERLAND

By L. C. GREEN

Religion For Sale In Egypt

During a recent visit to Cairo I was one of a party of tourists who visited the Old City. This part of Cairo is full of history, with mosques and churches everywhere. In addition there is the ancient Ben Ezra Synagogue.

Our first call was to the Mehamet Ali Mosque, built during the nineteenth century and virtually a replica of the Great Mosque at Istanbul. Apart from the beauty of the architecture and the decoration, the view over the whole of Cairo from its ramparts - for it was built as a refuge against attack as well as a place of worship - is indescribable.

After leaving the mosque we were taken to the oldest Coptic Church in Egypt. This is in one of the most squalid areas imaginable, in the heart of the oldest parts of the Old City. The church dates from the sixth century, and as soon as one enters it is apparent that the commercialism with which Cairo abounds has penetrated its walls. At the entrance visitors are requested not to walk round unless accompanied by a verger. We were shepherded by our guide on to benches and there, like children in school, we waited for the monk to address us. While waiting, it was possible to admire and wonder at some of the ancient religious paintings on the walls which, by and large, had withstood the ravages of time, some dating back to the church's foundation.

MAKES "APPEAL"

The monk in charge explained that it was this church, or on its site, that the apostle Mark preached his mission to the Egyptians. He then took us down to the crypt and exhibited a cave in which he assured us the "Holy Family" had taken refuge for three months during the flight from Herod. After this explanation he appealed for financial support - any currency was acceptable - in addition to offering for sale a small booklet giving the history of the church.

When we again entered the street the Moslem guide informed us that our next visit would be to the Ben Ezra Synagogue. This was in a turning only slightly less squalid than that we had just left, and on the wall was a notice welcoming us to Cairo's oldest synagogue. Inside we were again marshalled on to benches to be welcomed by a representative wearing a small white yarmulka. However, there was no notice to be found, comparable to that which one frequently meets in Continental synagogues, indicating that it was customary among the Jews to remain covered in the synagogue.

SEES "MOSES PICTURE"

In many ways the building reminded one of a church or of a museum. It is true that there were inscriptions in Hebrew upon the walls; but there were also framed paintings of a patriarch, who we were assured was Moses. These portraits, however, were similar to those to be found in any Renaissance church. The synagogue official gave to the Moslem guide to read, in very bad English, an account of the synagogue's history. Apparently it was founded by members of the family of the prophet Ezra, and serves twenty-four Jewish families in a population of about one-and-a-half million in the Old City, among whom we were assured they live in the most perfect harmony and amity.

TOUCHING TORAH "FOR LUCK"

Like their Coptic neighbours the Old City's Jews have their myth. The chazan chants his prayers on the spot on which Moses argued with Pharaoh-hence the portraits of Moses on the walls. The visitors were invited to approach the Ark, from which a small Torah, described as the oldest in the world, was taken. This was kept in a solid silver circular container which was opened for the inspection of the visitors.

These, regardless of faith, were then invited to touch the exhibited Scroll "for luck."

Next, an old papyrus Megilla Esther was unrolled - later I was able to see that at some time in its history this had been scorched by fire. Finally, our attention was drawn to a wall case containing a fragment of the Book of Ezra, which even the Moslem guide assured us was some 3,500 years old.

When the synagogue warden noticed that I had read part of this fragment he asked, in the only words of English that he apeared to know, whether I was a Jew from Paris.

I explained I was from London, and he proudly indicated that there were Talesim and Tefilin lying uncovered on the Bima and, fearful lest I had overlooked them, he expressly drew my attention to the portraits of Moses. Unfortunately he did not explain the significance of the vast number of stubs of candle before the Ark, which reminded one of a Catholic church in which the faithful had been lighting candles for the dead or to the saints.

TO SOLOMON and SHEBA

As we left the synagogue, booklets on its history were offered for sale, while the warden stood in front of the Ark holding out a plate for donations. At the exit there was a small notice to the effect that the Ben Ezra Synagogue wished its visitors well and hoped they would come again.

The comercialism, and the myths upon which it rested, at both the Coptic Church and the Ben Ezra Synagogue, took one aback somewhat. However, the pictures in the one and the Scrolls in the other were so remarkable as to make up for any feeling of discomfort with which one might otherwise have been left. Nevertheless, it was perhaps merely poetic justice that the first film show in the ship after leaving Suez was that "great" Bible story - "Solomon and Sheba."

(Copyright by The Canadian Jewish News & JCFNS)

An Arab-Jewish Scholar In Toronto

THE HISTADRUT'S EZRA HADDAD

Ezra Haddad, now visiting Canada, is one of the most remarkable Israelis

Bagdad-born Ezra Haddad, a member of the Histadrut Executive Bureau in Tel Aviv, is head of the Immigrant Absorption and Development Department of the Labour Federation.

One of the leading members of the Oriental-Jewish communities in Israel, Mr. Haddad is widely known as a scholar, writer and linguist. Born in 1903, he received an early grounding in traditional Jewish studies at the Babylonian (Iraq) Yeshiva. At the age of 14 he transferred to a government high school for his secular studies. In addition to languages — Arabic, English, French and Turkish — he excelled in history. At the age of 18 he began to study at the Arabic Teachers Seminary, specializing in classical Arabic literature and Islamic culture, Middle East and general history, and was graduated four years later as a teacher.

EZRA HADDAD

RAISED A WHOLE GENERATION

After two years of teaching in a government school, Mr. Haddad became principal of the Jewish High School in Baghdad, a post he held until his emigration to Israel in 1951. During the 26 years he raised a whole generation of educated Iraqi Jews.

He spent his spare hours in study of Arabic literature and historical research. He joined the Arab Authors Association and in 1937 was elected to the Iraq Royal Academy, a unique achievement for a Jew.

Mr. Haddad has written and translated ten volumes on historical and literary topics and has published scores of monographs in various scientific journals of the Middle East. Special recognition was given to his research work on "The Travels of Reb Binyamin of Tudela," the renowned Spanish Jewish traveller of the 12th century.

Haddad's book on this topic appeared in Baghdad in 1945 and was lauded by Middle East scholars, who elected him to be a Fellow of the Royal Asiatic Society in London.

HELPED UNDERGROUND EMIGRATION

Following the pogroms and bloodshed in Baghdad in 1941, Mr. Haddad joined the Hechalutz movement that functioned underground in Iraq. He acted as mentor and guide for hundreds of youths who were preparing for Aliya (migration) to Israel. In March, 1951, Haddad and his family came to Israel as members of "Operation Ezra and Nehemiah," during which 130,000 Iraqi Jews were transferred to the Jewish State.

Beginning his new life as an editor of Mapai's Arabic-language weekly, Mr. Haddad immediately took a prominent place in public affairs. He attended the 23rd World Zionist Congress in Jerusalem as a delegate of Ihud Olami (World Federation of Labor Zionists) and was elected a member of the World Zionist Executive Committee.

WIDELY TRAVELLED

The Haddad family settled in Ramleh, and in 1955 he was elected to the municipal council and to the Ramleh Labor Council as well as to the national Histadrut Executive. In 1957 Mr. Haddad became director of Histadrut's Arabic Book Fund, which was operated jointly by Histadrut's International Relations Department and the Ministry of Education, to publish textbooks for the Arabic schools and the reading public. He headed this activity until April, 1960.

During the decade of his life in Israel, Mr. Haddad has been active in Histadrut circles, and has been sent on numerous missions abroad: in 1952, he first visited the United States for six months on behalf of the United Jewish Appeal. In 1953, he was in India, helping organize the migration of the Cochin Jews; in 1955 he travelled across Asia, from India to Japan on behalf of the Zionist movement; in 1956 he again visited India; and immediately after the Sinai Campaign he visited England and Ireland, to which he returned in 1958 and 1959.

HAMILTON OBSERVES HISTADRUT ANNIVERSARY

Hamilton, Ont. (CJN) — The Fortieth Anniversary of the Histadrut (Israel Labor Federation) was celebrated on January 15 at Hamilton's Jewish Community Centre. The co-chairmen of this event were two of Hamilton's prominent citizens, Dave Hoffman and Marvin Goldblatt. The event, in the form of a Dinner, initiated the current Israel Histadrut Campaign and honoured one of Hamilton's oldest and most active residents, Mr. B. Rosenfeld, in whose name a project in Israel will be started.

The guest speaker was Ezra E. Haddad, head of the Absorption and Development Department of Histadrut as well as a famous scholar and writer. Born in Iraq, Mr. Haddad is well known in Arab literary circles. He is a member of the Royal Iraq Academy. Since 1945, he has been a fellow of the British Royal Asiatic Society. He has travelled all over the world.

The guest artist at the Israel Histadrut Campaign was Sylvia Nesson, Soprano, who presented a programme of Israeli and Jewish Folk Songs. Miss Nesson has appeared in many Canadian and American cities with such people as Eleanor Roosevelt and Pierre van Paassen.

Over 250 guests attended the Dinner.

QUEBEC JEWRY TO HOLD PARLEY

MONTREAL, (CJN) — The Eastern Region Conference of the Canadian Jewish Congress will convene here on February 19, at the Windsor Hotel with representatives from all major Jewish organizations in Montreal, Quebec, Three Rivers and Sherbrooke participating.

The theme of the conference, under the chairmanship of Harold Lande, Q.C., will be "Looking Forward — Canadian Jewish Community Facing a New Decade." — Mr. Nathan Gaisin chairs the Arrangements Committee.

The highlight of the program will be a Plenary Session held in the afternoon at which "The Position of Jews in the Educational System in the Province of Quebec" will be discussed. Mr. Michael Garber, Q.C., will be the moderator. Briefs on the legal background of the subject, as well as the issue of government support for private schools, will be presented.

FOREIGN SCIENTISTS AT WEIZMANN INSTITUTE

REHOVOT, (JCNS) — Fifteen foreign scientists will spend varying periods of research up to twelve months in different units of the Weizmann Institute during 1961, while five visiting scientists who came here last year will extend their stay for another year. This was stated last week by Mr. Meyer W. Weisgal, chairman of the Institute's Executive Council, upon his return from a visit abroad. Mr. Weisgal said that of the 15 newcomers, eleven are from the U.S.A. and one each from Britain, Denmark, Poland and Japan. Five of the scientists are non-Jewish.

Dr. ROSE N. FRANZBLAU'S column

(Continued from page 3)

QUESTION: I am 13, a freshman in high school, and have a baffling problem. I don't want you to think that I am bragging, but I am a very handsome boy. I have been told this many times by both male and female friends.

I can tell by the reactions of the girls I know, and don't know, that I am well liked. Already, at my age, I am very popular. I should like to feel that I can date one girl without hurting another's feelings.

When I was at camp last summer, I was well liked by all the girls my age up there. But when I chose one, another girl reacted very strangely.

Her parents were divorced and she was very sensitive. All day long she would be in a state of gloom. She could never bear to look at me. When she did see me she would run off somewhere and start crying her eyes out. I like to go out with girls, but if the results will be such as I have experienced, I should be very unhappy doing it.

I like a girl in my school, but I think another girl in the school also likes me. What can I do at this time not to hurt the latter's feelings?

ANSWER: Every adolescent's dream is to be liked and wanted by everyone, particularly by the opposite sex. Many youngsters fear that this dream might not only fail to come true, but might turn out to be a nightmare of rejection and exclusion. A show of acceptance is momentarily reassuring, but the young boy or girl may still live with the worry that he will soon wake up from this beautiful dream to the cold reality of fighting for acceptance.

Your greatest concern may really be about your own popularity and what will happen to it if you continue to reject some of the overtures made to you. You do not want to hurt anybody, but you do not want to be hurt either.

It is mature not to feel that another's demand is your command. But a young person must also accept the risk inherent in this, that in maintaining his identity and behaving according to his wishes and values; there are bound to be some repercussions from the hurts of others. But the pleasure of being true to himself will be more than enough to take care of the hurt or angry reactions from those who may not like it.

* * *

Though you enjoy this popularity and want it continued, the thought of being in such demand may still have some very frightening aspects for you. Particularly at your age, when girls often do the chasing you may feel driven and manipulated. You want the freedom to choose, but you are still not too sure of yourself. Being pursued by girls is very complimentary, but it is the female of the species who is usually pursued. You find it distasteful to be chosen, instead of doing the choosing. This dislike is a sign of emerging manhood and is all to the good.

You may be slightly miffed that the attraction in your case seems to be based on your physical appearance, rather than on the more solid and lasting attributes of mind and heart.

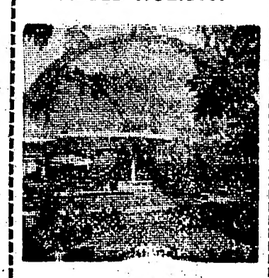
* * *

But just as you are expecting too much too soon from yourself, you may also be expecting too much too soon from these young girls. The possibility must also be considered that you are exaggerating the effect you have on girls. It would not be belittling yourself to admit that you may already have experienced some rejection of your overtures.

To be truly considerate of others, you must first learn how to consider yourself properly. Girls and dates will come and go in your life, and you will come and go in girls' lives. If your mindfulness of others grows in maturity and operates in reality, you will have a quality of character that will always be attractive to others.

CARIBBEAN

GATEWAY TO A TREASURE-FILLED HOLIDAY



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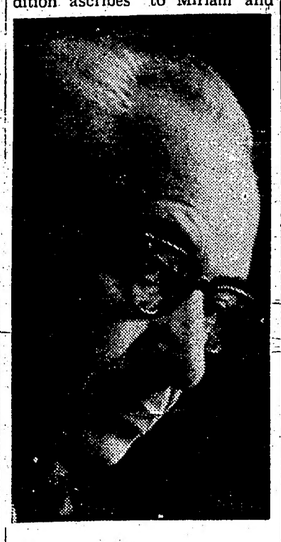

LAZAR WEINER

The Canadian Jewish Congress is planning this year an Inaugural Weekend with four major events co-sponsored with Beth Sholom, Beth Tzedec Congregation, Bureau of Jewish Education, Shaarei Shomayim Congregation and Temple Sinai. It will include a Symposium on Jewish Music with Louis Applebaum, Lazar Weiner of New York and John Weinzweig participating; a Shabbath Shira Service with the participation of the Beth Tzedec Choir, under Gordon Kushner, and a lecture by Lazar Weiner on "Synagogue Music in the Twentieth Century"; a Concert of Jewish School and Youth Choirs, at which the Congress Trophy will be presented to the Choir selected by a professional jury; an Illustrated Lecture "From Jewish Folk Song to Art Song" with Mary Simmons and Lazar Weiner participating.

"CONGRESS" SHABBAT SHIRAH

LOUIS APPLEBAUM

Mr. Lazar Weiner, the well known composer and conductor will be the guest of the Jewish community during the Inaugural Weekend, Friday, January 27 to Monday, January 30.

The entire community of Toronto is cordially invited to attend the events which are offered to the community free of charge.

JOHN WEINZWEIG

REPORT FROM LONDON

By MICHAEL WALLACH

EUROPEAN RABBIS ORGANIZING FOR SURVIVAL OF COMMUNITIES

The Standing Committee of the Conference of European Rabbis is emerging as potentially a considerable force in the religious life of European Jewry. The history of this association of rabbis began on November 4, 1957, when - for the first time in Jewish history - the leading rabbis of Europe met together in conference.

It was evident that this "supranational" rabbinic conference would not attempt to assume any Halachic or other religious authority. The rabbis had come together, under the chairmanship of Dr. Israel Brodie, and on the invitation of the Chief Rabbi of Amsterdam, Rabbi A. Schuster, to consult with one another, to exchange views, to take strength and encouragement from one another, and to embark on common action to strengthen Judaism in Europe.

VICTIMS OF CAMPS

The events which had created the need for this historic meeting and which had made it possible - were forcibly brought to mind when the German rabbis gave their melancholy account of religious life today among the remnants of their once great community, and when - at the second conference last March - the Chief Rabbi of Greece reported on the havoc which the German occupation had wrought both on the religious and spiritual welfare of his country's Jewish survivors. ....

Such survivors of the concentration camps, bewildered and disoriented and faced with the necessity to rebuild their material existence, were profoundly in need of religious and spiritual guidance, and the task often proved to be beyond the powers of their few remaining religious leaders acting in isolation.

The prevailing materialism and scepticism tended further to weaken the fabric of traditional Jewish life and authority, and so did the reforming movements which were seeking to undermine many of the essentials of authentic Judaism.

In this situation the need made itself felt among rabbis to combine their scattered forces and to derive strength from union. It was evident that they would have to feel their way in uncharted territory. Wisely, advance towards union has so far been tentative and deliberate. No formal organisation has yet been established, rabbis merely being called individually to each conference. Between conferences they receive, from time to time, communications of general interest.

There is a strong feeling, however, that the time has come when the loose association of all Orthodox rabbis in Europe should be placed on a formal and permanent basis, and a move towards this objective will probably be made at the next conference, which is due to take place in Paris in November.

IN THE TRADITION OF HIRSCH

In the meantime, the affairs of the Conference are managed by Chief Rabbi Dr. Israel Brodie who is its President, aided by a Standing Committee, of which he is the Chairman, and which, in addition, consists of Rabbi J. Kaplan, Chief Rabbi of France; Dayan Dr. M.S. Lew; Rabbi A. Schuster, Chief Rabbi of Amsterdam; Rabbi Z. Taubes, Chief Rabbi of Zürich; and Rabbi Dr. E., Toaff, Chief Rabbi of Rome.

The rabbis have been addressing themselves with a sense of urgency to the religious problems facing Jewish youth, to the authoritative presentation to youth and adults alike of traditional Judaism in the face of such current misunderstanding and misrepresentation, and to a demonstration of its relevance to modern conditions and thinking. This is a task which a century ago was undertaken by Samson Raphael Hirsch, of Germany, and by other rabbis in the Western world.

Now we have the prospect of a strong, vital, and authoritative rabbinic body formulating and propagating an interpretation of the eternal truths of Judaism valid for the second half of the twentieth century.

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The New Communist Manifesto

(continued from page 2)

Condemned to Mutual Tolerance

What then is going to be the effect of the Moscow conference on the international Communist movement and on Soviet diplomacy?

The international Communist movement remains divided into three wings, left, right, and center. These are in some respects the indirect descendants of the three rival Communist schools of thought of the 1920's—Trotskyist, Stalinist, and Bukharinist. But whereas in the 1920's the contest ended in the establishment of the Stalinist monopoly and the suppression of all the other schools of thought, the present struggle can hardly lead to a similar outcome. Khrushchev, the leader of the Center, cannot afford to excommunicate the Maoist Left, or can Mao afford to pronounce an anathema against Khrushchev. Thus they and their supporters must therefore go on arguing and patching up their differences as best they can. They are, so to speak, condemned to do this in mutual tolerance, which does not come easy to either of them.

This relative tolerance is quite new to contemporary Communism, which has been formed in the monolithic mold of Stalinism. It breaks up that mold, and it creates openings for viewpoints other than the Maoist and the Khrushchevite. One may doubt whether the conference would have been able to repeat, as it has done, the condemnation of Titoism if Tito and his party had not chosen to remain outside the organization. Within, the Poles, the Italians, and others form the right wing. In Moscow, this Right preferred not to speak with its own voice; it was glad to see that Khrushchev took the initiative for the attack on the Chinese, and it lent its support to him. In the long run, however, a three-cornered contest may well develop; and the dispute, which ostensibly is still between the Chinese and the Russians only, is already cutting across the various national parties. It is a intraparty as well as an interparty affair. There are "revisionists" and "dogmatists" in Russia and even in China, and in quite a few other parties. Among the Southeast Asians and Latin Americans, the split between the Maoists and the Khrushchevites has already become more or less open.

The decisions of the Moscow conference foreshadow little or no change in the policies of the Communist Parties of the West, especially those of Western Europe, where the relative stability of the existing regimes leaves little scope for revolutionary action in the near future. But the parties of the underdeveloped nations are likely to become more active and aggressive than hitherto.

This may be of particular importance for India, where the Communists of West Bengal, in opposition to their national leadership, have opted for the Maoist line. Expecting to score a great success at the next election, the Maoists of Calcutta hope to make of West Bengal a Communist stronghold, and declare that they will not surrender it to Nehru and his Congress Party as meekly as their comrades of Kerala surrendered their stronghold. An intensification of revolutionary activity may also be expected in Latin America, where Maoism has been gaining ground.

The ideological truce between Peking and Moscow is designed to cover the critical period during which Moscow will be testing the intentions of the new American administration. The results of the testing will have a decisive influence on the further evolution of Communist policy. Every move made by the new American President and the Soviet premier, every phase in their negotiations (if there are any), every bit of progress made, and every failure to make any progress will be scrutinized throughout the Communist world, and eagerly evaluated as evidence in support either of the Khrushchevite or of the Maoist line. The Khrushchevites will dwell on every event and incident that they may be able to interpret as evidence in favor of their policy of "active coexistence"; while the Maoists will grasp every straw in the wind to prove that no genuine compact between East and West is possible, and that nothing but uninhibited global class struggle can resolve the fundamental conflict by which the world is torn. In a sense, therefore Mr. Kennedy will be the unwitting arbiter of this inner Communist controversy.

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PHILIP KLUTZNICK

(continued from page 3)

VALUES TIME

Klutznick has often been described as a "non-Zionist". His past record belies this appellation. He was President of the Omaha District of the Zionist Organisation of America 1928-29 and later Vice-President of the South-West Region,, but since then, he says, "I have not been a card carrying member of the Z.O.A., although I contribute to its Special Fund." While devoted to Israel he "just does not want to get involved in the politics of Zionist life."

He would have liked to accept Dr. Goldmann's invitation to attend the 25th Zionist Congress in Jerusalem but "it's more important to stay here and do the job than listen to debates there."

A practical man with a practical approach to great human problems, Klutznick epitomises his approach to Israel by arguing that if the State is to achieve self-sufficiency - and that must be the ultimate goal - the burden must be shared by all Jews the world over. "We must be statesman-like enough to think of 1970-75 and not only of the 1961 campaign. Why is it Israel's special obligation to take care of the Jews from Morocco or from anywhere else? It is enough that they provide a free country and a free atmosphere for immigrants. The rest is American Jewry's task, it is a duty of honour to reach this goal."

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NEW RELIGIOUS FEUD IN JERUSALEM

NETUREI KARTA INFRINGING KASHRUT?

JERUSALEM, (JCNS) — Members of Neturei Karta, the zealot clan in Jerusalem have been declared to be infringing the laws of Kashrut by the Jerusalem religious council. They have, for the first time since the establishment of the State, tasted fresh meat slaughtered by their own shoctim whom they sent to an Arab town, Shfar-am, to arrange for the slaughter of cattle for sale through two Jerusalem butchers.

But the Jerusalem religious council, which is the sole supervisory body for the ritual slaughter of meat in Israel, announced it is forbidden to eat this meat because it was slaughtered without the supervision of authorised rabbis. It also stated that it is a tradition for ages that "one does not bring into Jerusalem meat that was slaughtered outside the city". Consequently, the Council's kashrut licence has been withdrawn from the two butchers.

Neturei Karta, on their part, never recognised the authority of the Council since they do not recognise the State itself and its organs. They argue, Jews should have awaited for the Messiah before establishing the new State.

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